

REFORMED CHURCH MESSENGER

Collect for the Forward Movement

OUR HEAVENLY FATHER, we come to Thee with all our needs and yearnings, and beseech Thee to intensify our desires, to deepen our humility, to strengthen our faith, to purify our hearts, and to vouchsafe to us the victory of prevailing prayer. O Thou Who did'st teach us through Thy Son, our Saviour, that "except a man be born again, he cannot see the Kingdom of God," give us the satisfying proof of a quickened spiritual life by vouchsafing a clearer vision of Thy Kingdom, and a truer devotion to the task of hastening its fulfillment. Thou did'st say to Thy people in the days of old, "Go Forward." May we hear that Divine command ringing now in our hearts; and in these difficult and troublous times grant us a double portion of Thy Spirit that we may go up and possess this land and all lands, under the leadership of the Captain of our salvation and in His holy name. Yea, in the name of our God, may we set up our banners. As good soldiers of Jesus Christ may we fight the good fight of faith and advance His holy cause in the home land and unto the uttermost parts of the earth. Give a new birth of usefulness to our institutions of Christian education, that the message of the Gospel may be glorified, and bless mightily the messengers of Thy truth, raising up an ever-larger number of those who shall dedicate themselves utterly to the work of Thy Kingdom.

Bestow Thy grace in abundant measure upon those who have been called to the duty of leadership in this spiritual campaign, and forbid that any one of us should be unwilling to come to the help of the Lord, to the help of the Lord against the mighty. Vouchsafe to pastors and people such earnestness and patience and courage, that they may deserve Thy continuing favor, so that all works begun, continued, and ended to Thy glory, may bring great blessing to Thy faithful people, and win many thousands into the Kingdom of our God. And to Thy great name shall be all the praise, through Jesus Christ, our Lord.—AMEN.

Love Fills Every Lack

By H. Samuel Fritsch

She sings for me, my maid of three,
And half her notes are off the key,
And now and then the tune is lost,
And rhyme and time are strangely crossed.
But still to me it sounds most sweet,
Rhyme, time and tune are all complete;
The singer does to me belong—
My love for her fills out the song.

She writes for me, my maid of three,
And scrawls and sprawls are all you see:
With curves and crooks and funny frills
From tip to base the page she fills.

But not for me she writes in vain,
Each scrawl and sprawl and curve is plain:
The little writer maid is mine—
My love for her fills out each line.

We sing our songs, do you and I,
And write our creeds for God on high;
Infinite eye, infinite ear,
How crude our efforts must appear!
But music in our harsh discords
And meaning in our tangled words
God's heart perceives; for we are His—
His love fills every lack there is.

—Religious Herald

PHILADELPHIA, DECEMBER 4, 1919

THE FORWARD MOVEMENT

A STATEMENT AND A CHALLENGE

The Forward Movement Campaign is nearing the close of its first stage as its fall program is about to give place to that of the winter. This stage consisted largely in the general presentation of the Movement to groups of our Reformed people at Classes, Missionary and other summer conferences, the fall meetings of the Synods, and at conferences especially called for that purpose. The program presented had reference to the general phases of the Movement as an effort to quicken and deepen the spiritual life of the Church, to develop to more thorough consecration of life and possessions, and to arouse a more vital sense of denominational consciousness.

By means of this field campaign the entire Church was covered and every member challenged to attend at least one such gathering, and, as one secretary expressed it, "expose himself to the Forward Movement germ." During this time many pulpits were filled and mass meetings held by secretaries, visiting ministers or college and seminary professors. Meanwhile the literature of the Movement has been going forth in a stream of ever-increasing volume. The introductory folder on "Origin, Organization and Objectives" has been issued in English, German and Hungarian. The "Bulletin" is already issued in numbers sufficient to reach every family in the Church, and is receiving quite favorable comment from its readers.

The Fellowship of Intercession is increasing daily, as the returns from over sixty thousand blanks already sent out are coming in and finding their place in that goodly group of those who are intently praying for the coming of the kingdom. The Fellowship of Stewardship, starting a little later, is advancing in quite encouraging fashion as it sends forth its stimulating literature, forms its study groups, and issues its challenge to a definite accounting.

There is much, very much indeed, to be thankful for as we advance to the winter program. This program will have as its more definite objective the congregation itself, and, as often expressed, "the last member." Let no one utter a discouraging note at this point and declare that the last member has never been reached by any Church-wide appeal and cannot be reached by this one. Our responsibility lies rather in the direction of aiming at no less objective and making every possible effort to succeed. The winter program will soon reach pastors and Consistories, and in good time be given out to the whole Church.

It may be well, however, on the eve of this second stage to warn against too great optimism, and to issue a challenge to renewed effort on the part of those already loyal and enthusiastic. It is the judgment of men of experience in the affairs of the Church that the conferences just held reached about the same people and in about the same numbers as Church-wide appeals in the past have done. That in localities and congregations where there has always been interest and enthusiasm in the whole task of the Church there it manifested itself; that where it has been lacking it is lacking still; that in the main the one-third of the membership that can always be counted upon to do its part is awake and alert to the obligations and

opportunities of the Forward Movement; that to arouse and enlist approximately two-thirds of the denomination is the immediate task as we enter upon the Movement's second stage. To realize this after one stage has been passed, and fully one-half the time originally set for the campaign has elapsed, may be a bit disconcerting, but it is well to be made to face the fact, and it is well worth while to have personally met and tested the temper and enthusiasm of that fine body of men and women who represent the one-third as the working force with which the Forward Movement now proposes to advance. And in view of the fact that these lines will be prevailingly read by them, we herewith present the challenge: If you are "number one" your immediate task is to get "numbers two and three." The recruiting stage is before, not behind us. If we propose "like a mighty army" to move forward, we must recruit to a full three-thirds. If we are to take over a sector requiring a third of a million confirmed members to hold, we must advance to the task with more than one hundred thousand. If we go into the ensuing stages of the Movement in the "good old way" (which was not a good way at all), with one-third of our membership bearing the burden and making the sacrifices, and the contributions, then we shall have to face that final and inevitable "if" that is the only condition of ultimate success, if the Lord is really leading us. For He prayed "that they all may be one . . . that the world may believe that thou didst send Me." Here is our challenge to testify of Him and of His coming, by uniting, three-thirds of us, to the task. Rally then, those of you who have responded to the challenge of the Forward Movement, and each of you get two others to catch your contagious enthusiasm and to respond to the ensuing appeals as we advance into the second stage of its progress.

Joseph H. Apple

THE SOUTH FOR THE MOVEMENT

The series of conferences for the Eastern Region was concluded by a projection of the campaign forces into the section south of Mason and Dixon's line with all-day sessions at Baltimore and Hagerstown in Maryland, Woodstock in Virginia, and Greensboro, Salisbury and Newton in North Carolina. These conferences brought together in the several centers practically all of the ministers and many men and women representative of the leadership in the congregations of this section. The interest in the great forward step by our Church on the part of these people was evidenced in the excellent attendance.

That the program of publicity and education has not functioned without effect is demonstrated in the fact that in the farther sections of the Church the knowledge of the Movement and interest in its progress was quite equal to that near the centers of activity. The best attended conference in the series of seventy-five or more held throughout the entire Church was that at Woodstock, Virginia. Here an impression of what was going on within the Church was given by the spectacle of forty automobiles lined up on the outside. Some of these had come a distance of sev-

enty-five miles. In a certain number of them a third of an entire congregation thirty miles away had come for the day.

At each of the three conferences held within the bounds of North Carolina the several districts were well represented by alert and active men and women. A representative appeared at Greensboro, whose only notice was what she had read in a copy of the Forward Movement "Bulletin," but her interest was sufficient to bring her a distance of more than forty miles to attend a single session. At Salisbury, as at Newton, the way was prepared for a full appropriation of the Forward Movement program in all the congregations. On the Sunday following the conferences, a dozen or more of these congregations were addressed in their home Churches by Forward Movement secretaries.

The Southern Churches will be found on the front line in full force as the Forward Movement proceeds.

The great chain of Interchurch World Movement Conventions begins this week and will continue until they have covered the continent in a total of 66, covering every State and most of the large cities. Drs. Lampe and Bromer are on the team that will reach Columbus, O., Pittsburgh and Philadelphia, Pa., Trenton, N. J., Wilmington, Del., and Baltimore, Md. It will be of great advantage to our Reformed people to attend these conventions wherever possible. The Interchurch Movement and our own Forward Movement are co-operating in ways that will prove quite helpful to us as a denomination.

FIELD SECRETARY BURGHALTER'S VISIT

D. B. Schneder

The visit of Field Secretary Burghalter to the Japan Mission has been an event of no small importance. The visit was an encouragement to the workers, both missionary and Japanese. The time at Dr. Burghalter's disposal was short—much too short—but he crowded a great deal into it. By adhering heroically to a stiff schedule he succeeded in visiting practically the whole field, and in getting an insight into things that was very gratifying. Moreover, the sermons and addresses that he gave, his appreciation of the work in its lights and shades, his brave good cheer, his intelligent questions and his vision of the larger bearings of the work, all tended to leave a favorable and helpful impression behind. We were sorry to say farewell.

We believe also that the visit has equipped him admirably to present the call of the Orient to the Home Church after he has completed his visit to China and Korea also. He feels the strength of this call. He knows its significance for the multitudes that are as sheep without a shepherd. He also appreciates the extent to which the Christian consciousness has already penetrated into the inner life of this nation. He has come into intimate contact with some souls that are born again and are fellow-heirs to the joy of salvation. He has had a vision of the signs of dawn of the coming Kingdom in the East. He will have a message.

VOL. LXXXVIII., No. 49

PHILADELPHIA, PA., DECEMBER 4, 1919

Whole Number 4119

Published every Thursday at
Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED 1827)

SUBSCRIPTIONS: Per year in advance, \$2.00; Single Copy, 5 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a specific order for discontinuance. Remittances are acknowledged by change of date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Ten cents per Agate Line each Insertion, \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902.

Acceptance for mailing at the special rate of postage provided in Section 1102, Act of October 2, 1917, authorized on July 11, 1918.

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EDITORIAL

HERALDS OF INTERNATIONAL UNDERSTANDING

Dr. J. Fort Newton, who has returned to America after a pastorate of three and a half years in the City Temple, London, declares that one chief reason for giving up that work so signally successful is his desire to serve as an interpreter of one great nation to the other, clearing away misunderstandings and bringing the hearts of the English-speaking peoples together in sympathy and unity of purpose. We should all cherish the hope that America and England will stand shoulder to shoulder in the onward march of mankind, and we can pray God to bless Dr. Newton and all others who are able to contribute to that consummation.

In this connection it is of interest to note that the famous preacher, Dr. J. H. Jowett, is reported to have brought considerable criticism upon his devoted head by saying recently, "I would tear out the fettering, embarrassing, imprisoning, demeaning word 'alien,' and substitute 'brother,' no matter if a man were stained with blood." It was understood that even the Germans were brought within the sweep of this declaration. After summoning England to deeds of chivalry in extending practical help to distressed Europe, to eradicate bitterness and show a willingness to fraternize, Dr. Jowett adds significantly: "One of the strongholds we must pull down is that of international jealousy and ill will. We need a larger recognition of the common life of nations. This can be developed only through fellowship. Professors, teachers, writers, preachers, business men and leaders of thought of all kinds should be interchanged. Nationalistic prejudice and narrowness cannot survive a flood of international understanding. Right now many of us are misunderstanding America because we do not know her. In her own way betimes she will support the great movement for the salvation of peace and civilization."

In both countries, alas, there are those who do not hesitate to sow seeds of mutual suspicion and animosity. *But can we doubt who it is that represents the mind of Christ?*

The Congregationalist rightfully complains that the absence of imagination and the provincial spirit in the Senate debates on the Peace Treaty indicate that one of the pressing needs of the hour is "the education of America in world citizenship." The inability or indisposition to "think internationally" is a serious defect indeed. As the writer says, we should not expect a man who has never given a

cent to establish Christian institutions in other lands or who has never caught the Christian vision of a redeemed social and international order to line up with a big experiment like the League of Nations. We must depend upon those who "think internationally" to see to it that in due time our country will "officially take its rightful place as a major and responsible factor in a genuine society of nations."

* * *

MORE DIRT ON THE STAGE

An Easton, Pa., paper, commenting on the first production in that city of a new play written by a former minister who has found it a bigger money-maker to write salacious drama than to preach sermons, declares that "even Broadway will gasp and chuckle when it sees this production." There was no "attempt at concealment in the lines. It took but few of them to make a flush in the cheeks of the audience." Speaking of a scene in which a naughty wife "baby-vamped" another woman, the paper says, "The play reached a climax that would have called for police intervention a dozen years ago, and would have made even the blase first-nighter turn crimson; but we are living in a different social atmosphere than ten years ago. It is safe to say that if the play comes to Easton again, no self-respecting woman will go to see it."

It is undoubtedly true as this writer says that our social atmosphere has changed in the last ten years, and what would have shocked most folks then appears to be quite permissible now! There are some who will say that there is simply less prudishness and more sincerity. But who is going to prophesy where this sort of development is likely to lead us? Is it really safe to say that "no self-respecting woman would go to see this play" after reading about the kind of play it is? According to the managers, a reputation of this sort is the very best thing to swell the box-office receipts, and a very large percentage of those who patronize the places that are condemned by the White Drama League, is composed of women who profess to be self-respecting.

Does not this in itself suggest that the time has come to demand higher standards of our womanhood and to emphasize the truth that the standards adopted and practiced by men will, in the long run, be what the women of America demand that they shall be? When the homes and especially the mothers of the land show, both by precept and example, that they detest anything which is

unclean, on that day anything which is filthy will cease to pay.

* * *

THIS THING OF GIVING

You recall the story of the pastor who called at the office of a wealthy merchant and asked him to share in a worthy charity. The merchant, who was a liberal man and an officer of the Church, wheeled in his chair and cried somewhat testily: "Oh, these constant appeals! Is there no end to them? How many more will you bring to me?" The pastor arose. "Do you want me to stop coming here with these appeals?" he asked. The merchant considered a moment and hung his head in contrition. "No," he said; "or I should become as selfish as the devil."

He was right. We should be grateful for these multiplied challenges to our generosity. They keep the heart tender, the impulses noble; they break down the wall of selfishness which the forces of materialism are so active in building.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh no," said the angel, piercing me through,

"Just give till the Master stops giving to you."

After the unspeakable bounties of our Lord cease to be showered upon us, then, and not until then, should any of us dare to talk about our much giving.

"I do not understand it," wrote a business man some time ago, "but there is something about this thing of giving that blesses us.

No man has ever impoverished himself by giving. It cannot be done. Those who give most, have most left. No man has ever died poor because of that which he gave away. No one has ever gone hungry after giving away his bread; some way, somewhere, bread has been provided for him.

Misery is upon the war-torn world as it never was before. Want is almost universal in the countries that have been ravished. They call to us from every quarter of the earth for help. They cry aloud, or moan in tones subdued. The gaunt and famished, the lean and weary, the sick and wounded—they hold out their outstretched, empty hands toward us, and beg for help. And we, of all the people in the world, are in position to relieve them. I believe that every one who gives a penny will get it back a hundred fold. I believe that everyone who dries a tear with his assistance, will be spared the shedding of a thousand tears. I believe that every sacrifice we make will so enrich us in the future that our regret will be we did not sacrifice the more.

This thing of giving! A glorious privilege it is! How meaningless now is money that is hoarded. How hateful to himself and to his fellows is he who does not answer to the call for aid. Give—and in the giving live the life a human being is entitled to enjoy. Give—and let no thought of sorrow abide with you, because you did not give. Give—and somewhere, from out the clouds, or from the sacred depths of human hearts, a melody divine will reach your ears, and gladden all your days upon the earth."

Emerson speaks somewhere of the "nasty little habit of prudence." There can be no question that this particular habit gets nasty enough when it is applied to religious service and omitted elsewhere. Let us not forget the Apostolic assurance that "the Lord loveth a *hilarious* giver." Dr. Mutch says the mark of hilarity is that "it goes further than most people think is proper." A *hilarious* person is carried away for the time being—forgets the limits men usually set—and goes as far as he can. So should it be with giving.

"Give all thou canst—High Heaven rejects the lore
Of nicely calculated less or more."

Dora Greenwell wrote quaintly:

"We might all of us give far more than we do,
Without being a bit the worse;
It was never yet loving that emptied the heart,
Or giving that emptied the purse."

* * *

EXALTING PAGANISM

The other day in the City Club of Philadelphia, the writer heard an address on "India's Message to Democracy," by Bahman Pestonji Wadia, Indian delegate to the Labor Conference in Washington. He was described as "a cultured Parsee and a brilliant speaker, the head of the new Labor Union Movement in his ancient land, the leader of Home Rule activities and editor of two newspapers, an intellectual whose predilections are for philosophy, literature or religion." We could not help wondering how many of the ladies and gentlemen who joined in applause over the clever remarks of this Hindu propagandist recognized how specious was his defense of the religion and philosophy of his country, and his attack upon the British administration, which he claims reduced India in 100 years from the best educated to the most illiterate country on earth.

He protested that his ancient land would help our young Republic to solve its labor problems by introducing the philosophy of the Orient. Whereas the American working man aims at promotion to a higher task or calling, the working man of India aims only at perfecting the task in which he is engaged. The weaver, for example, does not want to run away from his job and become a manager or a capitalist. His sole ambition is to become a perfect weaver, and this aim Mr. Wadia upheld as the real solution of the labor problem.

No mention was made of the miserable caste society which has held down the poor and the ignorant for many centuries, of the degradation of womanhood, and the millions of child-widows of whom so many used to be burned on the funeral pyres of their husbands, although it was admitted that the belief in many future existences produced a fear in the hearts of the masses, that if they did not do their work properly this time, they would be condemned to another existence in the same sphere. Even that, however, has not made them workmen competent to cope with their occidental brothers.

The missionaries who have been striving so nobly against these false philosophies realize how dangerous is this miserable propaganda that exalts a pagan system which has never lifted up its devotees, but has kept great masses of men the slaves of the favored few. It is safe to say that India has learned more democracy from England than it ever learned from its own teachers.

* * *

READ BOTH SIDES

We trust that our readers did not overlook in last week's issue the thoughtful challenge to capital and labor, that they should read both sides of the questions at issue between them. One of the greatest perils in America is that of getting only one side of a question by blindly following a party organ. Both employers and employees are in danger of making this mistake. There is in some localities today considerable dispute whether the so-called working classes or the employing classes do the least reading, but there can be no doubt that the conservative working men of America are inclined to do less reading than the radicals. The cleverest and most dangerous "Reds" are great readers, but unfortunately they read only one side of these problems. And judging from the confessions which we have personally heard from many business men who say that they have been too rushed in recent years to read more than the headlines in the daily papers, we are inclined to wonder whether there is any class in the community more densely ignorant than they of great world problems. This is a serious situation and we feel, there-

fore, that such a thought-provoking article is deserving of special attention. If you missed it, hunt up the Book Number of the MESSENGER and profit by it. Surely we need to understand each other better.

IS CHRISTIANITY WORTH WHILE?

In the more than thirty years I have been employed by a large iron industry, rising to a certain position not because of toadying, or because of the fact that "blood is thicker than water," but from the fact that I have been most faithful in the performance of my duties and steadfastly loyal, I have not come directly under the influence of a Christian as my superior.

Many of these men, worldly to an extent, concerned about temporal affairs, would advance in their various

occupations, but manifested very little interest in a man engaged in Christian work and in leading a consistent Christian life.

More than once I was given to understand that the man who could not drive and curse his subordinates to accomplish results, and did not love the world and the things of the world, lacked the qualifications of leadership.

Should a young man engage in Christian work during the time he may be able to call his own, and continue in the employ of such an establishment? Is there no other place for him than in the mercantile or similar business?

Is the man of the world more virile?

OPTIMIST

(This query from a young business man who is a faithful member of our Church is worth some good answers. Who will make a satisfying reply?—EDITOR.)

COMMUNICATIONS

THE UNKNOWN GOD

ALAN PRESSLEY WILSON

(Text, Acts 17: 23)

On the occasion of the Apostle Paul's visit to the city of Athens, "his spirit was stirred within him when he saw the city wholly given to idolatry." The inhabitants had erected an altar to every God of whom they had ever heard, and, for fear they had slighted one, had erected an altar bearing this inscription, "TO THE UNKNOWN GOD." This furnished the Apostle with the inspiration for a logical address upon the God whom he loved and served.

To many of us God is today an Unknown God, mostly, it is feared, because we have the idea that He cannot be known, and that we must not invade the sanctity of His heavenly domain. The question therefore naturally arises, "May God be known?" and the earnest seeker after truth must be led eventually to answer his own question in the affirmative.

The objection may be made that we cannot come in contact with God through our senses, as we do our fellow-men, and hence cannot learn His nature from His conduct and personal action. But we know men although we have never seen them and know nothing of their personal appearance; we know them by their works. We know and are proud of our great men and women, yet we have never seen them. Who did not know Phillips Brooks, Spurgeon, Queen Victoria, President McKinley? We knew them by a knowledge of what they were, rather than by personal acquaintance with them. When Frances Willard died there were others beside her family that mourned the loss of a good, pure woman. And not one but felt that he must do a little more for the cause she espoused. In like manner, but to a greater degree, we know God by noting the evidences of His wisdom, power and love. True, our knowledge of God is necessarily partial, but it is actual as far as it goes. The child knows its parent, but not fully, because his little mind cannot grasp weighty matters; we know God as well as it is possible for our finite minds to know the Infinite.

How may God be known? There are three ways: By knowing His Son, Jesus Christ; through the Bible, and through nature. If we know Christ we know God; for our Lord said, "If ye had known Me, ye would have known the Father, also"; and again, "He that hath seen Me hath seen the Father." In other words, Christ was the physical manifestation of God, and if we know Christ through our spiritual sense, we know the Father.

The Bible gives a knowledge of God just as the biography of a person helps us to know that person. If I had never seen or heard Bishop Brooks I would learn to know something of his consecrated life were I to read his biography. The Bible is an accurate account of God's dealings with His children, and a thorough knowledge of the Book brings us into a nearness with the great Author. Then, again, we may know God through nature. The Psalmist says that the "heavens declare the glory of God and the firmament sheweth His handiwork." As we become acquainted with nature we become acquainted with her God, and, as someone has beautifully expressed it, we may "look up through nature to nature's God."

Men weave their personality into their work and the more skillful leave unmistakable evidence of their workmanship, so that a person examining an article, said to have been made by a certain one, may be able to vouch for the truth of the assertion. A connoisseur can tell without fail a violin made by Stradivarius; even being able to detect the most cleverly executed imitation. So God leaves His impress upon His works and we may know Him through the works of His hands. This knowledge of God is made more easy by reason of the fact that God seeks to have His children know Him intimately, for, speaking through the Prophet Jeremiah, He says, "I will give them a heart to know Me, that I am the Lord."

St. Paul knew God intimately, although he had never seen Him—neither had he seen His Son, Jesus Christ—and he was naturally grieved when he beheld the idolatry of the Athenians. He, therefore, began his address with, "Whom therefore ye ignorantly worship, Him declare I unto you." We of today do not worship idols, and have no altars in the temple of our hearts to the glory of an inanimate being, yet the altar we do have is too frequently used to worship "THE UNKNOWN GOD." Well might the courageous Apostle say to us, as he did to the Athenians, "Whom therefore ye ignorantly worship, Him declare I unto you"; and well may we rejoice when we learn to know God, "whom to know aright is life eternal."

Shortly before His earthly career was ended, Jesus drew His disciples around Him and in a loving, confidential way began to tell them something of His approaching death and what His return to His Father's House meant. He spoke lovingly of the Father and His relation to His chil-

dren, but there seemed to be a fog of mystery over the minds of these favored disciples. They seemed not to realize that God is something more than a mere far-off influence, and they could not grasp the fact of His nearness to them, especially in the light of His Son's presence. And so they began to ask questions relative to God, His personality, His dwelling-place and the way to reach Him. These questions culminated in the request of Philip (as recorded in the fourteenth chapter of the Gospel according to St. John): "Lord, show us the Father, and it sufficeth us." This request indicated that to Philip, as well as to the rest of the disciples, God was entirely unknown.

Philip was one of the first disciples and had therefore been with Jesus about three years. To him had been given abundant opportunity to learn that Jesus is God and that the two could not have separate manifestation. He had witnessed the miracles which Jesus had performed; he had heard Him who spoke as "never man spake," and, more than that, had seen the Father manifested in the Son. Yet he said, "Show us the Father!"

Philip was right in believing that the manifestation of God's presence would dispel their doubts and fear, but wrong in failing to learn from his contact with Jesus, from His Word and works, that He was the "Image of the Invisible God." Just before Philip made the request that indicated that, to him, God was an unknown quantity, Jesus had said, "If ye had known Me, ye should have known My Father, also," and no one who had pondered over these words could have made such a request. One who had been with Jesus but a day, and had heard Him give utterance to the declaration—that He and the Father were one, should have known God through His manifestation in Jesus. It was therefore with a touch of sadness in His voice that our Lord said, "Have I been so long time with you, and yet hast thou not known me, Philip?"

From his prison cell John the Baptist sent this message

to Jesus, some months previous to the request of Philip: "Art thou He that hould come, or look we for another?" Shortly after beginning his work as the forerunner of Christ, John had seen Him, and, recognizing Him as the long-promised Messiah, declared, "Behold the Lamb of God, which taketh away the sin of the world." Afterward he had baptized Jesus and had witnessed the descent of the Spirit to signify that this was the Christ—the Messiah promised to Adam and Eve when they were driven from the Garden of Eden. However, the dreary influence of prison confinement had possibly worked on his mind to such an extent that he began to doubt whether this were really the Messiah. It is also possible that he came to think that Jesus, like himself, was merely a forerunner. But Jesus quickly set his mind at rest by telling the messengers to report to their master that they had seen the manifestation of God in Christ. There may have been some excuse for John the Baptist, but there could not have been any for Philip.

In asking to see the Father, Philip but uttered the longing of man in all ages to see God through the bodily senses. Too frequently we "require a sign," and thus put up a barrier to the entrance of a complete knowledge of God into our hearts. We insist that we must see God with our material eyes, whereas God's plan is to show Himself to our spiritual organs of vision, thus bringing us a far greater blessing.

A PRAYER

O God, Thou who didst ordain that we should have the precious privilege of knowing Thee; grant that we may not continue to worship Thee as an Unknown, but may learn to know Thee intimately, through the indwelling of Thy Holy Spirit. May we thus know Thee as our loving Father and our God.—AMEN.

Blossburg, Pa.

PRACTICAL PREACHING

When Edward Everett Hale was a young man he reported himself deeply disgusted over the themes of sermons he was hearing. He said he fully expected to be counselled soon to wash his teeth and comb his hair. The ministers seemed to have no great thoughts to utter or else to be under the spell of a mistaken effort to be "practical." The danger has not been avoided in this day of grace. *Too much preaching is small and obviously meant for the passing day, addressed to men as creatures of earth, and missing the fact of their eternity.*

There are varied levels of practicality. All truth is practical, since it expresses in its way the law of the universe in which men must live. No sermon ever dealt with so great a truth that it was not really more practical than mere petty counsel for tomorrow's routine. Great truths will work into wider practice than petty ones. The only peril to which such truths are liable is that they may be phrased so as to seem remote from life. For that matter, the most intimate things can be so abstractly and theoretically handled that their real relation to the learner is missed. A child dashed excitedly into her home one day to cry out that the teacher had just told them that it was their own bodies that they studied about in physiology. She had not known that before. Teachers of psychology will bear witness that students can talk of that science in the most objective way and with no apparent idea that they might look into their own minds for illustration of anything that is worth illustrating. It is not strange that religion can be handled in the same way.

But that peril does not exempt ministers from the primary duty of dealing with greater rather than lesser phases of the truth. *Practical sermons are those that fit into life,* stressing large truths that can be practiced with all a man's might. The whole body of Christian truth is essentially of this sort. Any of it can be divorced from life; any

of it can be connected with life. Lyman Beecher told a young minister that he ought to be hung for preaching on repentance in such terms that it would never have occurred to any hearer that he ought himself to repent.

Application of truth is the most difficult part of preaching. It easily becomes mere flat piosity like the high-school orator's "Let us then," or the application may be so slyly suggested that hearers know the minister is shame-faced about having to include it. Teachers of the art of preaching have felt that this part of the sermon requires the most delicate handling. Indeed, one of the marked differences between evangelists and pastors is at this point. The evangelist is a master in the art of application. Most of his sermon, in fact, consists in the application of very simple truths—often indeed mere fragments of truths on which no congregation could be permanently supported, though vitally needed during his time with the Church. The pastor, on the other hand, is with his people so constantly or involved in their experiences so intimately that he is timid or commonplace in making the final turn of his truth that helps retarded minds to catch its meaning for their own lives.

There ought to be a measure of comfort, however, in the knowledge that Christian truth, worded in phrases that men grasp readily, makes its own application. It is practical, not perhaps in fitting at once into some particular task of the next day, but in putting spirit and guidance into the hearer so that he is ready for the task when it comes. That is one of Dr. Charles E. Jefferson's points in his "Yale Lectures on Preaching." The largest concern of the minister is *to make hearers ready for any kind of life that may be in God's plan for them.* Preaching that enriches their souls will come nearer to their deep need than preaching that details their duty to them. It is in the long run more practical.

Most of the great preachers are great especially in the quality of the truth which they preach. They offer not a message for the day but for the ages, not for the duty the hearer must perform but for the hearer who must perform the duty. Such messages do not come out of hasty hours spent in light reading. They do not come to

men who are drained dry by one Sunday's sermon. They come to men who keep themselves full of enriching truth wrought out in the hard toil of hours of reading and meditation and prayer.

—The Continent

ARE WE AFRAID?

BY THE REV. WILLIAM E. TROUP

In these portentous days of New Eras, Centenaries, Victory and Forward Movements, certain facts are in the air which cause one to wonder if the Church (or certain Churches and sections of the Church) has no vision or if it is afraid of its task. Recently there appeared in one of our Church papers the following news item. "Rev. _____'s Church, is doing two big things. First, not staying in their old location until so weak as to be unable to move away, they have sold their old Church and are relocating in the fine section of modest homes a few miles farther east. Second, they are occupying a field into which so many of their own and members of other Churches have gone that it would have been necessary to locate a mission there. Their old section is now crowded with Slovaks, Roumanians, Syrians, and others of Greek or Roman Catholic faith."

We wonder what the function of the Church is, anyway. Is it to go scampering after its members as they move into a "fine section of modest homes" for fear that they might get into a good Church of another denomination, instead of staying in its original location and leaping at the opportunity of doing foreign missionary work among Slovaks, Roumanians, Syrians, etc., right at its very door? As we understand it, the task of the Church is to Christianize the human race, and not simply the white race. It would seem difficult for a Church with such a narrow vision to advocate either Home or Foreign Missions—Home Missions, for it has literally packed up and left one of the finest opportunities for Christian Americanization that could come to any Church; and Foreign Missions, for why send our men and money to other peoples across the waters when these same peoples have been sent to our very doorsteps? This Church has chosen the easier of the two alternatives, either move the foreigners into

the Church or let the Church move out. *Which would Christ have done?*

These lines are not being written in the spirit of destructive criticism, but with a view to opening our eyes to the full task of the Church. We are not dealing in personalities, but in facts. The following heading appeared on the first page of a folder prepared and sent out to its constituency by the Missionary and Stewardship Committee of one of our Classes: "A NOTABLE TRIUMPH, _____ Classis Pays Its Apportionment in Full, A Personal Investment For Each Member in _____ Classis of \$2.05 for World Christianization." It was a long step in the right direction that eight of the Classes which raised their full apportionment, and six others which almost reached their quotas, took last year; but if the full apportionment of the whole denomination had been raised, would we have had any right to call it a "Notable Spiritual Triumph," and is it not time that the leaders of the Church cease rejoicing over "a personal investment of \$2.05 for World Christianization?" Is it not rather a time for deep humiliation on the part of our whole Church that we have used in riotous living that which God has entrusted to us during these very prosperous times? "The earth is the Lord's and the fullness thereof"—this is a truth that needs to be taught and preached until the last member of the Church can pray it by heart. A new equation that might well be made is, that *five Christians equal one Jew*. It is not a question anymore whether Christians are giving a tithe, but it is a question whether they are giving as much as 2% of their incomes. A personal investment of \$2.05 for World Christianization is only kindergarten development in the art of Christian Stewardship. "Speak to the Children of Israel that they go forward."

TITHING

BY THE REV. DR. ELLIS N. KREMER

The Church is confronted with an appeal for tithing. Against such appeal there is no objection in the mind of the writer. But when tithing is presented as a law holding in the new covenant of Christ, we ask where is the law? The argument so far as we have seen it is entirely one of inference. The same mode of argument would make circumcision, the passover, and other Jewish customs and laws, some of which we know to have been followed by early believers in Christ, to be binding on the Church. If there is a law of tithing in existence it must have been continuously existing. Why then has the Church been so ignorant of its laws that it does not include this among its ordinances? Have our Synods been blind to the teaching of the New Testament? Those who would build up the liberality of the believer by declaring that to be a law which is not affirmed to be such in the New Testament, which the Church has not formally enjoined, are weakening rather than strengthening Christian liberality. By this I do not mean that tithing will weaken liberality. With the greatest respect we can hear one say, "I have practiced tithing and I find it the most helpful, satisfactory, and in the end, easy way to regulate my offerings to the Lord." That is both a state-

ment and an appeal. But why did the tither practice tithing? Either because he believed it to be a divine law to tithe, or because from some other cause he has been impelled to do so. There is freedom; he believes, he acts for himself. In like manner every Christian believer should do the same. But there is no such freedom as to God's laws. Our freedom is found in keeping the law. The only thing for us is to obey the law, and if we break it, confess and repent. "To obey is better than to sacrifice." When the tither says, "To tithe is a command of God, binding on the Church," it is in effect to accuse our Synods of ignorance, or disobedience, or both. We plead for the sanctity of the Holy Scriptures that they be not represented as saying what they do not say, and their force as a "Light that shineth in a dark place" be not lost to us who need it.

There are fathers and mothers whose children are orphans, God pity them.—*Victor Hugo*.

Every man stamps his value on himself.—*Schiller*.

APPEAL OF CHURCH PEACE UNION

The officers of the Church Peace Union issued the following statement with regard to the failure of the Senate to ratify the Peace Treaty:

"We view with concern and indignation the lamentable lack of statesmanship that has led to the failure of the treaty in the Senate. On so weighty a matter, fraught with incalculable consequences to humanity, it ought to be possible for patriotic and fair-minded men, regardless of partisan or personal prejudice, to get together in working out a safe and full co-operation of this country in a real international order. Political partisanship on such an issue is shameful and inexcusable.

"Especially do we deprecate certain motives which have conspicuously played a large part in the defeat of the covenant—distrust of other nations, unwillingness to join with them in a common effort to minimize war by organizing the moral forces of mankind and by furthering international co-operation, a disposition to demand special exemption and consideration for our own country, and a reluctance to let America bear her due share of the burden of common human need.

"We covet for this country the true greatness of unlimited service. We long to see America first in helpfulness, in courage, in eagerness for a new and better order,

in largeness of soul. More than any other danger, we fear the danger of losing, through reactions of selfishness and timidity, the unequalled opportunities the present offers our country.

"We urge the members of the United States Senate, regardless of party or of past position, to unite in speedy ratification of the treaty, with such reservations only as may leave unimpaired the covenant of the League of Nations and provide for America's entrance on just and equal terms, without special privileges or exceptions.

"And we urge all in this country who have faith in God and love for their fellow-men to exert at once all the influence they possess, in word, in prayer, and in act, to avert from our beloved country the deep disgrace of abandoning the ideals for which we fought and the shame of putting safety first in this hour of the world's deep and deadful need."

(Signed) HENRY A. ATKINSON
ARTHUR JUDSON BROWN
FREDERICK LYNCH
WILLIAM PIERSON MERRILL
GEORGE S. MACFARLAND
GEORGE A. PLIMPTON

THE NEW AGE

By Prof. George W. Richards, D. D., in
"The Christian Register"

When we speak of ours as a new age we assume that neither the Renaissance nor the Reformation, neither Pietism nor Rationalism was a finished and final product. Each was closely related to a past era, and yet had in it the dynamic of a new age. Each was both fruit and root—the fruit of ideas, and aspirations struggling for recognition through preceding centuries, and the root of historical processes progressively unfolding into the institution of modern life. Each was a stage in the onward and upward movement of humanity and had the limitations of its time. Much as we are indebted to all, we are a replica of none. For our age is not merely an enlarged or expanded sixteenth or eighteenth century. It differs from these periods, notwithstanding its historic kinship with them, not only in degree but also in kind. This difference manifests itself in types of life, men's varying attitudes and moods toward the ultimate realities—God, man, and the world.

One can, without difficulty, find in the world about us representatives of each type of sainthood that has developed in the nineteen centuries since Christ. We have with us the Adventist, the Greek and the Roman Catholic, the Humanist, the Evangelical conservative and liberal, the Pietist, and the Rationalist. These exist side by side, mutually influence and shade into one another. Intercourse between men and nations is too free and frequent for one group to isolate itself wholly from the other. They all breathe the same air and drink from the same springs, and eat the same food, and, nolens volens, they resemble one another.

Catholicism has been bitten by Protestantism and Protestantism is tainted by Catholicism. Orthodoxy makes concessions to liberalism and liberalism compromises with orthodoxy. Evangelicalism joins hands with humanism and humanism leans hard toward Evangelicalism. Pietism is overborne by the irresistible conclusions of Rationalism and Rationalism cannot withstand the lure of Pietism. Our age, perhaps more than any other, has all the variations of a highly developed organism, each part vitally joined to the other; not

the sharp differentiations of an intricate mechanism, each part mechanically attached to the other.

To change the figure, our age is like a panorama wrought into Oriental tapestry, threads, colors, and images flowing into one another. Each is distinct from the other and yet merges with the other so as to complete the picture. The eye sees the whole as many parts vitally related and unified by a common idea. It is not a mosaic in which the component parts are only set side by side, and each can be taken from the other without touching or disarranging it.

There is a charm in this wealth of variety of life, of thought and action, for all of which we are indebted to the freedom and the individualism born of the Renaissance and the Reformation. Yet beneath the diversity there is an ever-growing social and religious unity which gives the age distinctive character and warrants its claims of newness. Its keynote is co-operation, not competition; fraternity, not individualism; intelligent control, not blind acquiescence.

HOME AND YOUNG FOLKS

TRAVEL STORIES FOR THE YOUNG FOLKS

By S. Elizabeth Landis

A VISIT TO PORTLAND

(Continued from Last Week)

Many are the parks of the city, and many fascinating shady drives along the shore of the bay or on banks of the river lead to popular resorts, such as Riverton Park and Cape Cottage Park, at the mouth of the harbor. The city has an air of comfort, and with its enticing shady streets, you know it is sometimes

called the "Forest City." At the west end of Deering's Oaks, from which State Street looks towards Longfellow's Home, the streets are bordered by double rows the elms, forming a grand over-arching bower.

I have simply outlined this to you, allowing no words but Longfellow's own to describe them, as he so beautifully does in "My Lost Youth."

Often I think of the beautiful town
That is seated by the sea;
Often in thought go up and down
The pleasant streets of that dear old town,

And my youth comes back to me.
And a verse of a lapland song
Is haunting my memory still:
"A boy's will is the wind's will,
And the thoughts of youth are long,
long thoughts."

I can see the shadowy lines of its trees,
And catch in sudden gleams,
The sheen of the far surrounding seas,
And islands that were the Hesperides
Of all my boyish dreams.
And the burden of that old song,
It murmurs and whispers still:
"A boy's will is the wind's will,

And the thoughts of youth are long,
long thoughts."

I remember the black wharves and the
slips

And the sea tides tossing free;
And Spanish sailors with bearded lips
And the beauty and mystery of the ships,
And the magic of the sea.

And the voice of that wayward song
Is singing and saying still:
"A boy's will is the wind's will,
And the thoughts of youth are long,
long thoughts."

I remember the bulwarks by the shore,
And the fort upon the hill;
The sunrise gun, with its hollow roar,
The drumbeat repeated o'er and o'er,
And the bugle wild and shrill.
And the music of that old song
Throbs in my memory still:
"A boy's will is the wind's will,
And the thoughts of youth are long,
long thoughts."

I remember the sea fight far away,
How it thundered o'er the tide!
And the dead captains, as they lay
In their graves, o'erlooking the tran-
quil bay
Where they in battle died.
And the sound of that mournful
song
Goes through me with a thrill:
"A boy's will is the wind's will,
And the thoughts of youth are long,
long thoughts."

I can see the breezy dome of groves,
The shadows of Deering's Woods;
And the friendships old and the early
loves
Come back with a Sabbath sound, as of
doves
In quiet neighborhoods.
And the verse of that sweet old song
It flutters and murmurs still:
"A boy's will is the wind's will,
And the thoughts of youth are long,
long thoughts."

* * * *

Strange to me now are the forms I meet
When I visit the dear old town;
But the native air is pure and sweet
And the trees that o'ershadow each
well-known street
As they balance up and down,
Are singing the beautiful song,
Are singing and whispering still:
"A boy's will is the wind's will,
And the thoughts of youth are long,
long thoughts."

And Deering's Woods are fresh and fair,
And with joy that is almost pain
My heart goes back to wander there;
And among the dreams of the days that
were,

I find my lost youth again.
And the strange and beautiful song,
The groves are repeating it still:
"A boy's will is the wind's will,
And the thoughts of youth are long,
long thoughts."

The public buildings are excellent,
many of which are of historical interest, too. The Public Library, presented to the city by James P. Baxter, is Romanesque and elaborately ornamented. In the library stands the statue by Benjamin Paul Akers, of the dead pearl-driver, so familiar from Hawthorne's description in "The Marble Faun." The Portland Observatory was erected on Munjoy Hill to detect approaching vessels. It rises 222 feet above tide water. The Post Office is made of white Vermont marble and has a Corinthian portico.

In Monument Square, which was the site of a battery in 1775, is a soldiers'

and sailors' monument. It is a tall granite pedestal surmounted by a bronze female figure by Franklin Simmons. A monument is also erected to the first settlers, George Cleeve and Richard Tucker, on the Eastern Promenade, and one to Thomas B. Reed, a statesman, on the Western Promenade.

There are many large Church buildings, such as the Protestant Episcopal Cathedral and the Cathedral of the Immaculate Conception, which is Roman Catholic. Its spire alone is 236 feet high.

The City Hall, with a front of olive-colored freestone, has the largest pipe organ in the United States. It is the Kotbschmar Memorial Organ, presented to the city by Cyrus H. Curtis, of Philadelphia. It was dedicated August 22, 1912. Daily and Sunday concerts are given free to the public. Isn't that a treat? At this time, great preparations were in progress for the Maine Music Festival, an annual affair, begun in 1897, which is always held in early October.

"The rocky ledge runs far out into the
sea,
And on its outer point, some miles
away
The Lighthouse lifts its massive
masonry,
A pillar of fire by night, of cloud by
day.
Even at this distance I can see the
tides,
Upheaving, break unheard along its
base."

(To Be Continued)

MY OWN WORK

This is my work; my blessing, not my
doom;
Let me do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my
doom;
Of all who live. I am the only one by whom
The work can best be done in the right
way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my pow-
ers;
Then shall I cheerful greet the laboring
hours,
And cheerful turn, when the long shadows
fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke

THE PANSY

There is a good fable told about a king's
garden in which all at once the trees and
flowers began to pine and make complaint.

The oak was sad because it could not
yield flowers; the rosebud was sad because
it cou'd not bear fruit; the vine was sad
because it had to cling to a wall and cou'd
cast no cool shadow.

"We are not of the least use," said the
oak and the vine.

Then the king saw a little pansy which
all this time held up its glad, fresh face,
while all the rest were sad.

And the king said: "What makes you
so fresh and glad, while all the rest pine
and are so sad?"

"I thought," said the pansy, "that you
wanted me here because you planted me;
and so I made up my mind that I would
try to be the best little pansy that could
be."

We cannot all be wise and great. We

cannot all occupy high positions in the
world and do great things; but we can all
try to be good and do the very best we can
in the position in which we have been
placed.—The Child's Hour.

THE RANDOM SHOT

I shot an arrow into the air
It fell in the distance, I knew not where,
Till a neighbor said that it killed his
calf
And I had to pay him 6½.

I bought some poison to slay some rats,
And a neighbor swore it killed his cats,
And rather than argue across the fence
I paid him \$4 and 50 cents.

One night I set sailing a toy balloon,
And hoped it would soar till it reached
the moon,
But the candle fell on a farmer's straw,
And he said I must settle or go to law.

And that is the way with the random
shot—
It never hits the proper spot,
And the joke you spring, that you think
so smart,
May leave a wound in some fellow's
heart.

—Successful Farming.

SIZE AGAINST THEM

When the returning troops of the 29th
Division were received with acclaim in
the streets of their own Baltimore, one
four-year-old daughter of that community
was not only impressed but puzzled.

"Where have they been?" she won-
dered.

"In France."
"And what were they doing there?"
"Fighting, my dear."

There was a long pause, during which
she shook her head disapprovingly.

"Well," she said finally, "they look to
me like pretty big boys to fight."—The
Home Sector.

ON THE SPOT

Put the hammer in the locker;
Hide the sounding board likewise;
Anyone can be a knocker,
Anyone can criticise.

Cultivate a manner winning,
Though it hurts your face to smile
And seems awkward at beginning;
Be a booster for a while.

Let the blacksmith do the pounding—
That's the way he draws his pay;
You don't get a cent for hounding
Saint and sinner night and day.

Just for solid satisfaction,
Drop a kind word in the slot,
And I warrant you'll get action
On your effort on the spot.

—Brotherhood

A MAN'S PRAYER

On the walls of the Henry T. Perkins
Wholesale House of Springfield, Mass., ap-
pears the following practical workaday
petition. Its application is universal—its
practice a wholesome habit:

"Teach me that 60 minutes make an
hour, 16 ounces one pound and 100 cents
one dollar. Help me so to live that I can
lie down at night with a clear conscience,
without a gun under my pillow, and un-
haunted by the faces of those to whom I
have brought pain. Grant that I may earn
my meal-ticket on the square, and that in
earning it I may do unto others as I would
have them do unto me. Deafen me to the jingle
of tainted money and to the rustle
of unholy skirts. Blind me to the faults of

the other fellow, but reveal to me my own. Guide me so that each night when I look across the dinner table at my wife who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of soft footsteps and the crunching of wheels in the yard—make the ceremony short and the epitaph simply 'HERE LIES A MAN.'—Oriental Consistory.

A PILGRIMAGE IN SEARCH OF FAITH

Eva Ryerson Ludgate

(Concluded from Last Week)

Pastor Bosc has written a remarkable story of the German invasion of Lille. He kept two copies of his manuscript. One was hidden in the organ in his house, the other was hidden in the canopy which hung over his pulpit. The Germans found out he was writing this book and for four hours they searched his house. "During this time," said Pastor Bosc, "I calmly walked up and down the floor, watching them and knowing that if they found it, I would be shot. But," he said with a laugh, "my death would not have hindered the publication of my story of the wrongs of Lille, for my faithful sexton knew where the second manuscript was hidden and had agreed to have it published if I were killed."

As I looked at the strong, calm face of Pastor Bosc I did not wonder that with such a courageous pastor the Protestants of Lille had not lost their courage. When I asked him how the War had affected the faith of his people, he said, "The Allied victory is the vindication of our faith. We never lost hope for one moment because we knew that God was on our side, that right must triumph. Why," he said, "it was our faith that kept us alive. It was our faith which kept us from losing our reason, and," he added, "our faith in God is today stronger than ever. His mercy never fails."

We were very tired of body and sad of heart when we arrived at St. Quentin. All day long we had driven along the western front, crossing the Hindenburg line. We had seen the battlefields as they were left when the armistice was signed. As far as the eye could reach were trenches, barb wire, miles of munitions, broken aeroplanes, tanks, and thousands of German and English helmets. The only living creatures which we passed were the Manchurian coolies, who were beginning to clean up the debris. These men, most of them over six feet tall, crowded around our car whenever we stopped and would burst out into the wildest laughter as they commented on our clothes. It was evident that they had not seen white women in that region before. As we drove on the air was filled with the weird sound of their singing. It seemed to me that I must be living in a terrible nightmare, that these strange scenes and sounds could not possibly be real.

As we entered St. Quentin Mr. Monod said, "We will spend the night and tomorrow in the home of Mr. and Mrs. Larcher." Mr. Larcher is one of St. Quentin's most distinguished citizens. Before the war he was a town councilman. He is an elder in the Reformed Church. He was a man of wealth, his home was one of the most beautiful in the city. Today he is penniless and the home that was once so beautiful is almost in ruins.

As we got out of the automobile the door opened and Mr. and Mrs. Larcher came out to greet us. "You are very welcome," said Madame Larcher, "so such as we have. It is not much, as the Germans have taken everything, but what is

lacking in the house furnishings we will endeavor to make up by the warmth of our hospitality."

Some one has said that a house, after it has been lived in for years by people who have loved it, becomes a living thing. I have never felt this so strongly as I felt it the day I entered this poor, devastated house in St. Quentin. The walls which had once been hung with costly tapestries and beautiful paintings, were bare, save for the penciled scribblings of telephone numbers and orders in German. The floors, which had once been luxuriously carpeted, were bare. In some places sections of the flooring had been torn up for firewood. The beautiful-carved furniture was all gone, and the chairs and the table which remained had evidently come from the servants' quarters.

Our evening meal consisted of bread and cocoa, with some canned meat which we had brought with us from Paris. After supper we sat as close as we could to the little stove trying to keep warm as we listened to the story which Mr. Larcher had to tell.

"When the Germans came to Lille, I was asked to furnish sixty thousand dollars in gold; this I was unable to do. I offered my securities, but they replied that no one could tell what they would be worth after the war, and they must have gold. When I was unable to furnish this, I was sent to jail for fifty-five days. During this time, fourteen of my fellow prisoners were taken out and shot, one of them a boy of 19 with the red cross emblem on his arm. We called the prison," he said with a laugh, "the hotel of Three Balls, which as you know is the sign of the pawn shop. We felt that we were in pawn because we could not furnish the money to redeem ourselves.

"Madame Larcher," he said, "had her jewels, which were family heirlooms, taken from her. She went to the Prince and asked him if he would not see that her jewels were returned. He said, 'I have sent them to the Princess in Berlin. Perhaps she will return them after the war.'

The following morning Mr. Larcher asked us to go out to the cemetery with him. Mr. Larcher wore a long flowing cape and a broad-brimmed hat, which made him look like a sixteenth century burgomaster. On our way to the cemetery we passed small groups of refugees who had that day arrived. Out of the 55,000 people who had been driven out of St. Quentin, only 3,000 had at that time returned. As we passed each group of people Mr. Larcher would stop and say, with radiantly cheerful smile, "We must have courage, mes enfants; we must have courage."

As we entered the cemetery Mr. Larcher said, "I want you to remember that not one shot was fired in this cemetery. The desecration which you see was systematically done." When we came to his family vault he said, "Look," and peering down we saw an open vault from which every casket had been removed. "Hundreds of graves were opened," said our guide, "and the coffins stolen to make leaden bullets; they also robbed our dead of the jewels which were buried with them."

As we stood beside this open vault, Mr. Larcher said with trembling lips, "I thought I had suffered all I could, when I returned and found that my beautiful home had been stripped of everything which adorned it and when they took all my money and securities and left me penniless in my old age; but it seemed as though my cup of sorrow was overflowing when I found they had robbed me of even the bodies of my parents and my children."

From the cemetery we visited the prison, and I stood in the cell where Mr. Larcher had been imprisoned for 55 days. On the

door was still the name of the last prisoner written in German script.

Upon our return to Mr. Larcher's home I was so depressed I could not talk. The horror of the war was sweeping over me with such force that it seemed to me my heart would break as I thought about it.

"At last," I said, "Mr. Larcher, I want to put a question to you; it is a question which I am almost afraid to ask you. Have you any faith in God left? I am afraid if I had gone through what you have, I would not."

The old man quietly smiled as he said, "I am afraid you have not seen the motto on the wall," and pointing to a motto which was the only decoration which that room afforded, he read in French, "My soul doth rejoice in the eternal."

"Would I not have been foolish," he said, "if, when the Germans had taken all my earthly possessions, I had allowed them to take my faith also?"

"Were you never afraid you would be shot?" I next inquired. "You said 14 of your fellow prisoners were shot."

Never to my dying day can I forget the look on his face as he replied, "Does not the Christian religion teach us how to die? I was not afraid to die, but I lived in constant fear of one thing, I was afraid I might not be able to forgive my enemies, and I knew that the moment I ceased forgiving my enemies that moment I ceased being a Christian."

Space will not permit me to tell further of my adventures in the search of Faith. Suffice it to say, that I found living in the hearts of these dear people the faith of the Christians of the first century, the faith of the martyrs, and when those "who have come up through great tribulations" shall pass before the throne of God, among them will surely be found these saints of the twentieth century, who through the darkness of this awful war have kept shining the light of their radiant faith.

THE PLEA OF AN ACTRESS

One of the best known American actresses, Mrs. Minnie Maddern Fiske, has issued an impressive challenge to American women to refuse the use of trapped furs. She says that when women learned of the manner in which the aigrette was obtained, the feather was practically abolished, and she believes that no intelligent woman with an atom of humanitarianism in her soul will consent to support the business of trapping when she learns that the wearing of most furs means sufferings, tortures, agonies that not one being in a million would have the courage to face. It involves incredible acts of martyrdom on the part of warm-blooded, sensitive, living creatures. That the fur of the ermine is the badge of royalty, she says, "is the grimmest joke in all the world of ironic jests. The trapping of the ermine is about as low a business as is possible to the imagination. When women the world over learn what the wearing of furs means they will abolish the trapped fur as they abolished the aigrette."

"Fur-bearing animal farms are coming into existence. There are several in operation at the present time. On these farms the animals are humanely reared and humanely destroyed. We pray for the coming of that day of enlightenment when women will refuse to wear furs that do not come from these farms. We are all learning about the maximum of culture and the minimum of civilization, and some of us are realizing that in the midst of the ferocities in which we live and move and have our being there are no crimes more flagrant than our daily crimes in exploitation of creatures of the great world of

dumb animals, living, sensitive, feeling creatures placed here entirely dependent upon our sense of responsibility and chivalry. Have we met that responsibility? A great American has answered, 'We have met it without intelligence, without justice, without mercy.'

CAN THIS BE TRUE?

That deacon is a
Wonder who
Can stay awake the
Sermon through!

—Cartoons Magazine

BAD, BUT INTERESTING

A Reasonable Appreciation of a Certain Bird of Prey

Although the hawk undoubtedly has a right to his dinner, there is frequently little sympathy shown for the bird of prey, but much for the victim that furnishes forth the feast.

It is a thrilling sight to see a fish-hawk, sailing a hundred feet or more above a rapidly flowing stream, suddenly bring his wings nearly together above his back and fall like a plummet to the water below. The action is rapid, the wings are in motion by the time the water is reached, and out of the spray emerges the hawk with a fine fish in his talons, to be borne away to the accompaniment of flashing drops thrown from the struggling fish.

The other day on a suburban lawn a mother oriole had coaxed a youngster out of the pendent nest, hung on the extreme end of a branch where no enemy could find entrance. Just as the little one was making the acquaintance of all outdoors, a sharp-eyed hawk saw the newcomer, and in an instant the oriole was taking his first and last flight in the possession of the hawk, while the mother flew alongside pouring out her heart in rage and pain. Thus they passed out of sight.

Some time later the mother oriole returned alone, and for hours sat near the nest, giving way to her grief with distressing cries.

The strength of the hawk's foot is remarkable. Some years ago a hunter shot a hen hawk of large size, breaking a wing. Down came the hawk, and the hunter advanced to secure the chicken thief. The wounded bird made no attempt to run, but faced his foe. When a few feet only separated them he jumped and attempted to fasten his talons in the hunter's foot. A pair of heavy hunting boots were nearly cut through as the sharp claws slipped off the instep. Had the hawk got a fair hold the foot would have been pierced.

A TWILIGHT WISH

Arthur Wallace Peach

When I must take the last, long trail
Beyond the hills of home—
The path that never wanders back
Though far a heart may roam.

I would not choose for my farewell
The shining hour of dawn,
With robins gay in orchard trees
And sun on hill and lawn.

My choice would be the twilight hour
While fades the afterglow,
When I could hear the thrushes pray
For me before I go.

The thrushes praying in the dusk—
And this one wish besides:
A sky so clear that I could make
His friendly stars my guides.

—Church Advocate

'IF I MAY CALL YOU FRIEND'

If I may call you friend, I wish you this—
No gentle destiny throughout the years;
No soft content or ease, or unearned bliss
Bereft of heart-ache where no sorrow
nears,
But rather rugged trouble for a mate
To mold your soul against the coming
blight,
To train you for the ruthless whip of fate
And build your heart up for the bitter
fight.

If I may call you friend, I wish you more—
A rare philosophy no man may fake,
To put the game itself beyond the score
And take the tide of life as it may
break;
To know the struggle that a man should
know
Before he comes through with the win-
ning hit,
And, though you slip before the charging
foe,
To love the game too well to ever quit.

If I may call you friend, I wish this, too,
As you grope blindly out the narrow
beat,
That you may have one old-time dream
come true,
Which is one more than most men ever
meet;
That you will hold this as a worthy prize
For all the traps with which the course
was lined,
Not scorning it with too ambitious eyes
That looks for something you can never
find.

—Grantland Rice

WHERE THE FIGHT IS STRONG

It is great to be out where the fight is
strong,
To be where the heaviest troops belong,
And to fight there for man and God.

O, it seams the face and it dries the brain,
It strains the arm till one's friend is
Pain,
In the fight there for man and God.

But it's great to be out where the fight is
strong,
To be where the heaviest troops belong,
And to fight there for man and God.

—Cleland B. McAfee

THOUGHTS AND WORDS

Your thoughts and words seem little
things—
Do not forget that they have wings,
With wondrous power to travel far
Around the earth or toward a star.

Your hidden thought, whose secret nest
Seems snug and safe within your breast,
Cannot be stayed—it soars away
On every careless word you say.

A thought may mar the whitest soul,
A word spread havoc, grief and dole;
A thought may be a beam of light,
A word may make the whole world bright.

Think noble thoughts, and ever word
Shall be a blessing where 'tis heard;
Think worthy thoughts, for they are seeds
That blossom into shining deeds.

—Boston Transcript

THE MATHEMATICS OF I

She had seven million dollars
Placed in bonds and stocks and rents;
He had 'leven million dollars—
So they merged their sentiments;
Now they've raised a son whose value
Is exactly thirty cents.

Willis—"I understand that the pastor of your Church went to war."

Gillis—"Yes; he had one of the most remarkable careers on record."

Willis—"You don't say?"

Gillis—"Yes; they didn't give him the sobriquet of 'The Fighting Parson.'"—Judge.

BIRTHDAY GREETINGS

By Alliene S. DeChant

'Long 'bout Christmas time, "Reformed Church Messenger" boys and girls, we begin to whisper among ourselves: "Wonder what Santa Claus will bring us this year? Wonder if mother and father will give us that Ingersoll watch we want and that first pair of really truly kid gloves? Wonder if grandma and grandpa will send us a big box again, filled with surprises, from 'way out West?" But do we ever wonder what we are going to give? Of course we do, because we belong to the "Reformed Church Messenger" and to the Forward Movement.

We're saving right now to buy gifts for father and mother, for sister and for big brother who will be home from college, and it's lots of fun to buy something for them and hide it away until Christmas, isn't it? But it's hardest of all not to tell! Now suppose we have a special little white box with a slit in the top of it, for the orphans and put some of our pennies in it. There are many boys and girls in our Church who have no mothers, some have no fathers and still others have neither father nor mother. Just think of that! Our good Reformed Church takes care of them in five big homes: at Bethany, St. Paul's, Fort Wayne, Nazareth and at the Hoffman Orphanages, and at Christmas time all the offerings of the Churches are for the orphans. Let's begin right now to save in order that the offering in our Primary and Junior Departments of the Sunday School may be the largest we've ever sent to those fine boys and girls. And wouldn't it be fun if our class or our whole department would write to the Superintendent of the Orphanage nearest us and get the names of all the orphans! Then each of us could choose one and send him or her a Christmas card, or perhaps a small gift! Then 'long 'bout New Year's Day 'long will come a letter from our very own orphan telling all about the fun at the Orphanage on Christmas Day and thanking us for our card or our gift. We'll answer that letter and before we know it we will have found a new friend,—perhaps the best friend we've ever had! That's the kind of "love act" the Forward Movement stands for. "Do something for somebody else" is one of its best mottoes.

So, this Christmas of 1919 we "Messenger" boys and girls will not worry about what we are going to GET, but what we'll GIVE—and we'll be ready to make a sacrifice in order that our orphans may have a happy time on Christmas and enough money in their treasury to supply good times, warm clothing and good food throughout the coming year. And our Christmas will be the happiest we've ever had because we have found the joy of giving.

P. S.—We are watching every mail for our Birthday Greetings blanks, and we know we'll not be disappointed. (See page 11 of last week's "Messenger.")

Name

Address

Parents or Guardian

Age

Birthday

NEWS IN BRIEF

THE "MESSENGER" IN THE HOME CAMPAIGN

Your representatives at "Messenger" headquarters are certainly encouraged by the remarkable assurances of co-operation and good will which have been manifested by pastors and people alike, since the big campaign for an Every Family Canvass in the interest of the "Messenger" and the Kingdom was launched. It seems to be universally felt that to put the Church paper into the homes of our people will mean far more for the progress of the Church than it means even for the "Messenger."

ACTION OF SCHUYLKILL CLASSIS MINISTERS' ASSOCIATION

The first Association of Ministers to whom this cause could be presented by our field representative, Mr. Dahlman, met in Trinity Church, Pottsville, Pa., Rev. A. O. Reiter, pastor, November 24. The following resolution offered by Rev. M. A. Kieffer was, after a most helpful discussion, unanimously carried: "Resolved, That we, as an Association of Ministers of Schuylkill Classis, most heartily endorse the effort to place the "Reformed Church Messenger" in every home, and that we pledge to this enterprise our hearty support." We greatly appreciate this action by the first body of ministers to which the campaign has been presented. These pastors of Schuylkill Classis have set a splendid example which will hearten others.

THE TESTIMONY OF A POTOMAC SYNOD PASTOR

One of the active pastors of Potomac Synod, who has just been conducting a most successful canvass in his own congregation for "Messenger" subscribers, wrote the other day to the editor: "It is not only a great pity, it is a burning shame that such an excellent weekly as the "Messenger" should have such a limited circulation, and at the end of a year have to face so large a deficit. There is something wrong with the membership of the Church, for the "Messenger" is one of the mightiest influences in moulding the life of the denomination. It ought to go into 60,000 homes. I propose that in our section of the Church we set apart a week to be known as "Messenger" Week, when the entire membership of the Church will make an effort to put the "Messenger" in every home. It will mean a lot to you and to the Church. Very sincerely,

Edward A. G. Hermann

It made us particularly happy to receive this suggestion of a "Messenger" Week from one of our pastors before any announcement of our purpose to do this very thing had been sent out. It helps to prove that this proposed campaign is meeting a need which wide-awake Churchmen have themselves felt. It will be a mighty element in guaranteeing the success of the Forward Movement.

A SPLENDID SUGGESTION

In the "Little Minister," the parish paper of the Muddy Creek Charge, Lancaster County, Pa., the pastor, Rev. Dr. Martin W. Schweitzer, gives a fine appreciation of the work of Mr. E. J. Dahlman, field representative of the "Messenger,"

who recently secured 165 new subscribers in that charge, including the members of the four Consistories. Dr. Schweitzer says: "The 'Messenger' is the official Church paper and will in no wise interfere with our parish paper, which gives the news of the charge. The 'Messenger' gives the news of the Church at large. Today, in these hours of distress, we need, above all, Christian education, and how can we better get information than by reading religious papers? We believe in reading the Bible, the Heidelberg Catechism and the Church papers. The pastor will call your attention to important articles from time to time. Let the members of the various societies and organizations read articles from the 'Messenger'. I call the 'Messenger' subscribers members of 'The Inner Circle,' because they will be a very great assistance to the pastor in the future."

We like especially this reference to "The Inner Circle." Many a pastor has found that a large percentage of the work of his Church is done by those who are the regular readers of the "Messenger." They are both the best informed and the most dependable. It is also a fine thing, when the pastor calls attention to "Messenger" articles, and thus magnifies the importance of the Church paper in the minds and hearts of his people. Pastors can help to make the "Messenger" indispensable in the home by the way they themselves magnify its importance.

GOOD NEWS FOR 1920

The "Messenger" brings greeting to its growing family of readers and rejoices in the prospects for greatly increased usefulness in the year ahead. We have made arrangements for some new features which we believe will be greatly appreciated and add much to the value of your Church paper. A number of practical articles of great value by distinguished leaders of our own and other denominations have already been secured or promised. The special numbers which have evoked so much favorable comment will be continued.

We are planning for several serial stories of great interest. Beginning with the new year, we hope to publish a series of "Junior Sermons" of great value to the "Messenger's" big family of boys and girls. Miss De Chant's "Birthday Corner" will be unique, and the Home and Young Folks' Department will be full of vitality and helpfulness. One of the new features which we believe will be especially popular will be the weekly publication of the Parables of Saged the Sage. These remarkable Parables, which brilliantly combine wit and wisdom, carry a wholesome lesson and bring in the element of spice and a good laugh. For some years the Parables of Saged the Sage have been running in the "Congregationalist" and probably no single feature has called forth so much favorable comment in that great journal. We are very glad to be able to make arrangements with the "Congregationalist" whereby these Parables will appear simultaneously in that paper and in the "Messenger." Some folks say that the tendency in a religious paper is to become so serious that the average reader feels that it is heavy and dull reading. No such criticism will be brought against the Parables of Saged the Sage. Thus is the "Messenger" preparing a veritable feast of good things for its readers.

REMEMBER CHRISTIAN LITERATURE DAY

January 11, 1920

THE BIG "MESSENGER" WEEK

January 11-18

SWITZERLAND DAY

Up to this writing the following have been selected and accepted the appointment, freely giving their time and their ability as "Classical Representatives" in "The Messenger in the Home Campaign":

Eastern Synod—East Pennsylvania Classis, W. U. Helffrich; Philadelphia Classis, Paul W. Yoh; Lancaster Classis, R. J. Pilgram, Fred Bentz and Henry H. Rupp; East Susquehanna Classis, Chas. E. Roth, Lawrence E. Bair, Isaac Schaeffer, Dr. D. West Susquehanna Classis, Dr. K. Otis Spessard, Norman L. Horn and Wm. C. Bittenhouse; Tohickon Classis; Elam J. Snyder, David B. Clark; Goshenhoppen Classis, C. Harry Kehm; Schuylkill Classis, Arthur C. Thompson, Elmer G. Leinback and Dennis Sipple; Wyoming Classis, Harry Behrens, J. C. Sanders and Dr. Preston A. DeLong; Reading Classis, J. Lucian Roush, Jesse M. Mengle and Henry Y. Stoner.

Potomac Synod—Zion Classis, E. O. Keon; Maryland Classis, P. E. Heimer, Ph. D., and Geo. A. Snyder, D. D.; Mercersburg Classis, G. Teske, Titus Alspach and E. A. G. Hermann; Virginia Classis, Clarence Woods; North Carolina Classis, Lee A. Peeler and H. A. Fesperman; Gettysburg Classis, Milton Whitener; Carlisle Classis, E. L. Coblenz; Juniata Classis, O. S. Frantz and A. A. Hartman.

Pittsburgh Synod—Allegheny Classis, J. W. Pontius; Somerset Classis, D. S. Stephan and E. P. Skyles; Clarion Classis, T. G. Snyder and Wm. H. Cogley; St. Paul's Classis, Harvey S. Nicholson; Westmoreland Classis, Dr. Paul J. Dundore.

German Synod of the East—West New York Classis, Herman Beck, Chas. Peters, Ph. D., and Victor J. Tingler; Maryland Classis, John Sommerlatte; Philadelphia Classis, J. K. Stadelman, et al.

Extracts from a few Acceptances of Classical Representatives

"I think that the "Messenger" has every minister in this Classis as a friend. I am sure that I am proud of it. I can heartily recommend it as a Church paper with no superior."

Another representative says:

"I have no desire to refuse any service that I may be able to render to the Church, and especially if that service is as important as the introduction of the "Messenger" into the homes of our people."

Another replies:

"I am willing to act as Representative and do all I can, as I fully appreciate the value of the "Messenger" in our people's homes."

Regarding the Campaign and Forward Movement one says:

"I am looking forward to this Campaign as with all the campaigns in the Forward Movement as something that is not only greatly needed, but the successful carrying out of which will be of lasting benefit to the Church."

REV. JOHN M. KENDIG, D. D.

In Memoriam

The "Messenger" regrets to announce the death, on November 21, of Rev. John Milton Kendig, D. D., of Canfield, Ohio. A fuller account of his life and labors will appear later.

CHANGE IN ADDRESS

Rev. Will S. Fisher, from Hartville, Ohio, to Shelby, Ohio, R. F. D. 1.

Help along the sale of Christmas Seals. Watch for our special "Family Altar" Number next week.

Hough Avenue Church, Cleveland, Ohio, gave their pastor, Rev. O. G. King, an increase of \$400 in salary.

The new address of Rev. J. H. Devries is Sibley, Iowa, and of Rev. C. O. Schroer, Poland, Ind.

Dr. C. D. Fretz, who is a deacon of St. Paul's Church, Sellersville, Pa., Rev. R. A. Bausch, pastor, celebrated his 75th birthday on November 16.

Rev. Carl T. Roock, of First Church, Indianapolis, has accepted a call to First Church, Pequa, O., and expects to begin work there January 1.

Elder C. C. Roudabush and wife, of Grace Church, Altoona, Pa., are wintering on the Pacific coast. Their address for the season is 2630 Highland Avenue, Oakland, Cal.

A second operation was performed, Nov. 18, on the eyes of Dr. E. P. Herbruck, pastor emeritus of Trinity Church, Canton, Ohio, and hope is entertained for improvement in his sight.

Rev. Joseph S. Peters, pastor of St. James Church, Allentown, Pa., preached last Sunday morning on "The Present Advent of Jesus." Three new members were received.

Miss L. M. Harris, of the "Messenger" staff, has been "doing" New Orleans, La., and vicinity on her vacation trip. If she has been having as good a time as she deserves, it must have been mighty fine.

We understand that Revs. W. F. Kosman and David Lockart, of Altoona, have been deer hunting in Huntingdon County during the past week. We are naturally sorry for the poor deer.

President Curtis, of Allentown College, had charge of the worship in St. John's Church, of that city last Sunday. The newly elected pastor of St. John's, Rev. A. O. Reiter, will be in the pulpit December 7.

Trinity Reformed Sunday School, Merion, Pa., had a large mid-winter social on November 23.

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise. Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pill, there is nothing better for biliousness or constipation. Total busi-

nessburg, Pa., H. H. Spangler, superintendent, reports an increase of 25 per cent. in membership since October 1, and approximately 100 per cent. increase in attendance.

Three Reformed Churches—First, St. Paul's and Second, of Reading, Pa.—held a union meeting in the auditorium of the latter at 10 A. M. Thanksgiving Day, the sermon being delivered by Rev. Scott R. Wagner.

"The Hand of God in History" was the theme of the Thanksgiving sermon preached by Dr. Charles E. Wehler in Zion Church, Hagerstown, Md., on Thanksgiving morning. The sermon was greatly enjoyed by the large congregation present.

My, how that little "Christmas Songs and Exercises for the Little Tots" is appreciated. Workers with children have well nigh overwhelmed us with their kind words and orders. Yes, good friends, we will try to give you something even better next time.

Rev. Andrew J. Walter, of the Reformed Church in America, will read the paper before the Ministerial Association of the Reformed Church of Philadelphia and vicinity, Monday, December 8, at 11 A. M., in Assembly Hall, Fifteenth and Race streets, Philadelphia, Pa.

"The Call to Gratitude" was the subject of the sermon preached by Rev. Samuel H. Stein, pastor of Trinity First Church, York, Pa., on Thanksgiving morning. On November 30, he preached on "The Jealousy of God and "A Place Made Glorious." The Thanksgiving offerings for the Relief of Aged Ministers through the Society for Relief amounted to \$250.48.

A Junior Congregation was organized in St. John's Church, Red Lion, Pa., Rev. Howard H. Long, A. M., pastor, on November 23, 50 children attending services and special seats being reserved for them. The pastor's theme was, "The Good Shepherd." The children sang several selections.

Thursday, July 15, 1920, will be the date of the 31st annual reunion at Pen-Mar of the Reformed Churches of Southern Pennsylvania, Maryland, Virginia, West Virginia, District of Columbia and Delaware. Election of officers was held on November 25, with the result that all who served during the past year were re-elected.

Fifteen congregations of Wyoming Classis have already paid one-half or more of this year's apportionment, two of them having paid in full. This Classis has remitted to the Boards about \$6,000 up to November 19, as against \$3,400 last year. The entire Classis is working for the 100% mark.

"The Love of Jesus for His Own" and "Christ's Timeless Love," were the themes of Rev. Dr. E. F. Wiest in St. Stephen's Church, Lebanon, last Sunday. The subjects of Dr. W. D. Happel in the First Church of that city were "An Answer to the Greatest Question" and "The Best Outfit." Rev. N. Le Van spoke in St. John's Church on "The Second Coming" and "The Fourth Dimension."

Rev. George H. Miller, of Durham, Pa., who celebrated the 80th anniversary of his ordination of the ministry on October 15 last, observes another happy anniversary December 4, for that date marks the 30th wedding anniversary of Mr. and Mrs. Miller, both of whom have gained an enviable place in the affections of the congregations they have so successfully served.

A prominent tenor soloist in one of the influential Episcopal Churches in Philadelphia wrote us recently as follows: "I am writing you to compliment you very highly on your new sacred song, 'Just As I Am.' I think it is one of the best settings of

these words I have ever seen. I can hardly express in words my thoughts of this composition. The more I sing it the better I like it." Only 30 cents.

On the fourth anniversary of the present pastorate, a number of the members of the St. Paul's congregation, Beaver Charge, Monroe, Pa., celebrated the occasion by a surprise party at the parsonage. Besides a liberal donation of useful things, the pastor, Rev. I. G. Snyder, and his wife were presented with a purse containing \$66. At a recent meeting of the Joint Consistory the pastor was voted an increase of \$300 in salary.

Rev. Wm. F. Kosman spoke in the Second Lutheran Church, Altoona, Pa., as the group preacher in his district, on Thanksgiving Day and on the same day Rev. Frantz spoke for his group in First Baptist Church. The West End Group met in Grace Reformed Church, and the speaker was Rev. George B. Price, of Calvary Baptist Church. The offerings for the day, amounting in all groups to over \$300, were used toward Armenian and Syrian Relief.

The Everett, Pa., Charge is without a pastor, and will be glad to hear from any minister wishing to take a Charge. The Charge pays \$1,000 and has a parsonage with all conveniences. Services are held in Trinity Church, Everett, every Sunday morning and evening, and at Bald Hill Church, three miles away, every four weeks, at 2.30 P. M. Address all inquiries to Dr. S. Howard Gump, Everett, Pa.

The Harbaugh Missionary Society of Trinity Church, Mercersburg, Miss Hannah Mary Spangler, president, presented the playlet, "Thanksgiving Ann," at the Thank Offering service on the Tuesday evening before Thanksgiving Day. There was a generous offering. The importance of "systematics" in giving was vividly and forcibly taught. Miss Atherton, of Zion Church, Chambersburg, impersonated "Thanksgiving Ann."

Because of conditions in the binding trade, we have found it necessary to discontinue the board edition of "Kingdom Songs." It comes in cloth board edition only at \$35 the hundred. We now have plenty of copies; also "Primary and Junior Hymnal" and "Beginners" and "Primary Songs" have at last reached us. We advise schools to stock up now. Other publishers are charging far more than we, but we cannot guarantee prices for even one week.

Rev. Joseph D. Peters, of the First Reformed Church, Hoboken, N. J., preached the sermon at the installation of his brother, Rev. Morgan A. Peters, in Christ Church, Allentown, Pa., November 28. Rev. Simon Sipple conducted the installation service. Rev. Dr. J. M. G. Darms delivered an address. Following the installation a luncheon was served in the social rooms of the Church and a program given under the direction of Adjutant General Frank D. Beary.

"Plain People," one of Dana Stevens' dramas, was rendered in the Woodsboro Opera House, Thursday evening, Nov. 20, by the young people of St. John's Reformed Sunday School, assisted by a few from a sister congregation. The proceeds, which netted over \$60, are to be used toward a pipe organ fund. The following took part in the play: Glenn Cramer, Edna Smith, Nevin Smith, Marjorie Miller, Ralph Hedges, Mrs. Margaret Miller, Marion Miller, Margaret Hedges, Lester Dutrow and Alta LaRue Smith.

The Youngstown Charge, Westmoreland Classis, is vacant and is anxiously awaiting a regular pastor. The Charge consists of three congregations. Youngstown is a town on the Lincoln highway, three miles from the town of Latrobe, Pa. It has trolley connections every half hour. The dis-

tances are not far. The salary will be no less than \$1,200. Any one who has a mind to work and is interested will communicate with the chairman of the Committee of Supply, Rev. W. H. Landis, Derry, Pa.

A pastor wrote to the United Missionary and Stewardship Committee a few days ago stating: "We have been making the Every Member Canvass ever since I am pastor, from January, 1915. Surely we could not get along without this. It not only increases our financial returns—it does that—(more has been given for benevolences during the last five years than during the whole pastorate of 14 years preceding mine), but it also increases the general activity of our congregation. Our canvass is made annually in May."

The Mission Band of St. James' Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, under the direction of Mrs. Peters, had a Thanksgiving service November 22, when Mrs. C. E. Burger made a splendid address; the children brought a Thank Offering of \$4.90. The Thank Offering of the W. M. S. was held Sunday evening, November 30; Rev. H. C. Lilly, Secretary of the Federated Churches of Allentown, delivered the sermon. The offering was \$54.17. Mrs. Harry Snyder, President of the local W. M. S., Miss Katie Ochs and Mrs. George Ritter assisted in the service.

Nearly 40% of the membership of St. Paul's Church, Dallastown, Pa., Rev. Hobart D. McKeahan, B. D., pastor, have enlisted in the Fellowship of Intercession. A class of 15 young men are studying Peabody's "Christian Life in the Modern World," under the leadership of the pastor. The Men's Bible Class, Mr. James M. Raab, teacher, is meeting one afternoon every two weeks to study "Money, the Acid Test." The pastor of St. Paul's is delivering a series of week-night lectures in the local theater. Under the leadership of Wm. George Kohler, 16 young people have organized a junior choir.

Present world conditions inspired the song, "Come, Babe of Bethlehem," probably the best song published this year. The words of the chorus will give some idea of the plea that is voiced:

"O, come, Babe of Bethlehem,
Come down from Thy throne above,
Draw near to us, make clear to us
All the power of Thy boundless love,
Till envy and strife and sorrow
Are banished with one accord,
And all the kingdoms of the world
United for Christ, our Lord."

There is still plenty of time for you to send for two copies and have your best singer render it. 30c. the copy and medium voice only.

Jefferson S. Pawling, of Lewisburg, Pa., died of apoplexy Wednesday evening at 9 o'clock, October 29, 1919. He was an elder in St. Peter's Reformed Church for many years, also a school teacher and served as school director for 27 years. He was married to Miss Mary Moyer, daughter of Prof. and Mrs. Wm. Moyer, of Freeburg, who together with a son, William, and a sister, Mrs. Matthew Brown, survive. Funeral services were held from his late home on November 3, which were conducted by his pastor, Rev. John S. Hollenbach, and Rev. F. W. Brown, of Lewisburg, Pa. Interment was made at Lewisburg cemetery. Mr. Pawling was a reader of the "Messenger" for many years.

The Music Department reports a tremendously successful season. The two services, "God's Gracious Gift" and "He Came to Serve" have been most popular and all the cantatas are exceeding any previous year's sales. Mr. Lowden's new anthem, "Make a Joyful Noise," has had two printings and the end is not yet

Never in the first season have we sold as many copies of a song as we have of "Come, Babe of Bethlehem," and there is still two weeks' time in which the demand will be greatest. Our own Churches are standing by us nobly, and thousands of our publications are being used in almost every denomination and in probably every country in the world.

Holy Communion was observed November 9 at St. Paul's Church, New Oxford, Pa., Rev. J. W. Keener, pastor, when 78% of the membership communed. Three new members were received. The offering was \$90.37 in addition to the weekly envelope offering. The Ladies' Mite Society is supporting for a year a French war orphan girl. This society is increasing in membership and doing good work. The Thanksgiving service was held on Wednesday evening before Thanksgiving Day and was conducted very ably by the W. M. S. The offering at this service was \$28.34. A Demobilization Service was held under the auspices of the Ushers' League, Sunday, November 16, when Rev. Paul R. Pontius, of Gettysburg, Pa., preached the sermon on "Subject Guardians of World Peace." A Junior Class of Catechumens finished the course planned for them, and a Senior Class was organized last Sunday.

In the beautiful Trinity Church, Canton, Ohio, Rev. H. Nevin Kerst, pastor, a mass meeting of the Reformed Churches of Canton, Ohio, was held last Sunday morning. There was a splendid attendance of interested people, and the "herald" of the Forward Movement was Rev. Paul S. Leinbach, D. D. The pastor, Rev. Mr. Kerst, and Rev. J. T. Bucher, of Grace Church, participated. In the evening before a magnificent audience the Thank Offering service by the W. M. S. and Auxiliary societies of the congregation was impressively rendered, and Dr. Leinbach delivered an illustrated lecture. The congregation was glad to learn that the pastor emeritus, Dr. Herbruck, had successfully passed through the second operation for the prolonging of his sight. He returned home December 2. Trinity congregation is united and vigorous, and under its aggressive pastor may be counted upon to do large things for the Kingdom.

The Fall Communion was held the first Sunday in October in St. John's Church, Bellefonte, Pa., Rev. Ambrose M. Schmidt, pastor. The attendance was the largest of any Fall Communion in the history of the congregation. Offerings for benevolence were \$150. Rally Day services were held in the Sunday School the last Sunday in October with a large attendance of scholars and some visitors. A special order of service was followed, including the roll call of the classes, with special offerings for the mission at Kashigaya, in Japan, which amounted to \$93. The pastor celebrated his 18th anniversary as pastor in this charge on November 16. During these years he has added 331 members. The offerings for benevolence have been \$15,640, and for congregational purposes \$40,450. Home Mission Day services were held November 23, the Sunday School and congregation uniting in the service. The offerings for the Progressive Project were \$37.50.

The month of November was a notable one for St. Andrew's Church, Lancaster, Pa., Rev. J. Hunter Watts, pastor. A quiet and effective campaign was carried on for the raising of a fund of \$2,600 to pay the expenses of certain improvements to the Church and parsonage, the installation of two new furnaces, the coal supply for the winter, and the liquidation of a \$2,000 mortgage on the Church property. On the last Sunday of the month the final reports of the workers were given, and after the tabulation was made it was found to

amount to \$2,899.76. On November 2, when the campaign was launched, the pastor preached on the subject, "The Charm of the Impossible," and the last Sunday, at the conclusion of the drive, on "The Accomplishment of a Great Task." On the evening of November 30, the W. M. S. held their annual Thank Offering service. An interesting and instructive program was rendered. Mrs. E. N. Alexander, a missionary to China home on furlough, delivered a helpful address on the work in China.

The Sunday School Committee of Wyoming Classis, consisting of the Revs. J. F. B. Griesemer, P. A. De Long and J. N. Bauman, held the annual district conferences at Strawberry Ridge, Nov. 18; Nescopeck, Nov. 19; Hobby, Nov. 20, and Hazleton, Nov. 21. The following subjects were discussed: "The Sunday School and the Present Crisis," by Rev. P. H. Hoover, at Nescopeck, and Rev. J. R. Stein, at Hobby; "Building on Christ," by Rev. J. F. B. Griesemer; Round Table, "The Forward Movement," by Rev. J. N. Bauman; "A Chalk Talk," by Miss Eleanor T. Martz; "The New Emphasis on Giving," by Rev. P. A. De Long, and "When Can a Sunday School Be Said to Be Flourishing?", by Rev. J. N. Bauman. These conferences were attended by over 500 people. A fine interest and a lively enthusiasm were manifested and evidence was not lacking that these conferences are productive of a quickened interest in the Kingdom. The Committee was accompanied by Miss Eleanor T. Martz, of Indiana County, whose voluntary service was much appreciated and whose "Chalk Talks" were interesting, instructive and impressive.

St. Stephen's Church, Perkasie, Pa., arranged an elaborate Father and Son Celebration on Sunday, Nov. 30, and Tuesday, Dec. 2. At the Sunday School session E. Y. Baringer presided. I. P. Mensch spoke on "What a Father Expects From His Son," and Henry Sellers spoke on "What a Son Expects From a Father," and Harry Neamand spoke on "The Father and the Son in the Sunday School." At the morning worship Rev. C. B. Alspach, D. D., of Philadelphia, preached a sermon to fathers, and in the evening there was a song and praise service, H. I. Moyer presiding. I. Y. Baringer spoke on "The Father and Son in the Home," and Professor F. L. Wagonhorst on "The Father and Son in the School of Life." W. W. Crouthamel presided at the evening worship, and the pastor, Rev. A. G. Peters, preached to the sons on the theme, "In the School of 'Teens." At the Father and Son luncheon, Dec. 2, Harry E. Grim, Esq., was toastmaster. Dr. Paul S. Leinbach, of Philadelphia, spoke on "The Best Pals on Earth," and responses were made by Rev. A. G. Peters, Dr. O. H. Strouse, E. K. Moyer and others. Music was furnished by the orchestra, male quartet and boys' chorus.

LETTER FROM SENDAI

Dear Friends in the Home Church:

Under the guidance and blessing of God the work of North Japan College is going on. The new temporary recitation building was finished just in time for the beginning of the work on September 10. It is large enough to accommodate all the classes of the Middle School, but chapel services have to continue to be held in the Church. The tolerable accommodation is provided until the new Middle School Building can be built.

So far as the Middle School building is concerned, we are perplexed by still further rise in prices. Building material and labor are about twenty per cent

higher than six months ago.

However, the work of raising money here continues to go on. About ten days ago a check for 1,000 yen (\$500) came from Baron Shibusawa, "the Wanamaker of Tokyo." A few days later a pledge for 3,000 yen came from Baron Iwasaki of the Mitsubishi firm in Tokyo. Both these gifts were secured by a new friend whom God has raised up for the school. This man lives in Sendai, though the fact is not widely known, was baptized when a boy in Sapporo, but lost contact with the church, though continuing an exemplary life; is now a mine owner with a considerable income, the bulk of which he gives away from month to month, and has acquaintance with many wealthy men in Japan. Through the fire his attention was especially called to North Japan College, and he is now deeply interested, not only in rebuilding the buildings but in the work of the institution as a whole. He is making the school's cause his own cause. It is almost mysterious experience, and it makes us feel anew that the Spirit of God is at work in behalf of this school that means so much for the spiritual destiny of North Japan.

On the same day that the pledge for 3,000 yen came, notice was received from one of our faithful evangelists that he had gathered 190 yen for the same object. The gifts, though smaller, represented more sacrifice, and was also deeply appreciated.

We pray for the Forward Movement in the Home Church. It is a time to put on the whole armor of God and fight the great spiritual battle that is on for the victory of Christ's Kingdom throughout all the world. And we praise God for the interest of the Home Church in North Japan College. The message of the Woman's Missionary Society of Lancaster Classis, "North Japan College, we are here," accompanied by a \$1,000 gift, has a meaning that makes us feel humble.

D. B. Schneder

Sendai, October 10, 1919.

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

Since July 1, the following Church-building Funds have been received and due record made of them. At the request of the givers, I withhold the names of several, indicating them in blank. Grateful acknowledgment is hereby made and I desire to thank the givers in this public way:

No. 671. The Doren Bates Gift Church-building Fund of \$500. Bequest of Doren Bates, Dayton, Ohio and invested in the Progressive Project of Interior Synod.

No. 672. The William F. Gonder Gift Church-building Fund of \$500. Contributed by William F. Gonder, Boswell, Pa., and given to St. Paul's Reformed Church, Boswell, Pa.

No. 673. The First Church-building Fund of Allegheny Classis \$500 (W. M. S. G. S. Fund No. 67 Special). Contributed by the Woman's Missionary Society of Allegheny Classis, Pittsburgh Synod. Invested in First Reformed Church, Pittsfield, Pa.

No. 674. The _____ Church-building Fund of \$500. Contributed by _____. Invested in the Hungarian Reformed Church, of Whiting, Ind.

No. 675. The _____ Church-building Fund of \$500. Contributed by _____. Invested in the Hungarian Reformed Church of Whiting, Ind.

No. 676. The _____ Church-building Fund of \$500. Contributed by _____. Invested in First Reformed Church, Charlotte, N. C.

No. 677. The Benjamin F. and Mary Ann Fluck Church-building Fund of \$1,700. Bequest of Benjamin F. Fluck of Upper Saucon Township, Lehigh County, Pa. Established in their memory. Invested in Fern Rock Reformed Church, Philadelphia.

No. 678. The Rev. Daniel B. Shuey, D. D., Church-building Fund of \$500. Contributed by Rev. Dennis B. Shuey, D. D., of Galion, Ohio, and invested in First Reformed Church, Charlotte, N. C.

No. 679. The Cyrus G. Rauch Church-building Fund of \$500. Bequest of Cyrus G. Rauch, Lebanon, Pa., and invested in First Reformed Church, Charlotte, N. C.

No. 680. The Woman's Missionary Society of General Synod Church-building Fund No. 68 of \$500. Given by the Woman's Missionary Society of General Synod and invested in First Reformed Church, Charlotte, N. C.

No. 681. The John H. and Mary A. Cilley Gift Church-building Fund of \$5,000. Bequest of John A. Cilley, of Lebanon, Pa., and invested in St. Stephen's Church, Lebanon, Pa.

No. 682. The Rev. Cosmos H. Herbst Gift Church-building Fund of \$2,000. Contributed by Christ Memorial Reformed Church of West Hazleton, Pa., in his memory and applied to its debt to the Board.

REPORT OF STATISTICAL SECRETARY OF THE JAPAN MISSION FOR 1919

1. Workers—Missionaries: (a) Ordained, male, 6 evangelistic, 4 educational; (b) unordained, male, 2 educational; (c) wives, 6 evangelistic, 6 educational; (d) single women, 2 evangelistic, 3 educational; (e) short term workers, 2 educational. Others: 1 ordained man and wife in administrative work, 1 ordained man and wife, 1 unordained man and wife, and 2 single women in language school, 1 ordained male in Y. M. C. A. work. Total missionary force, 41. Japanese force employed by Mission: (a) Ordained, male, 20 evangelistic, 5 educational; (b) unordained, male, 33 evangelistic, 42 educational; (c) Bible women, 32 evangelistic, 14 educational; (d) others in

receipt of salary, 5 evangelistic, 17 educational. Japanese force employed by Japanese Church (a) Ordained, male, 3 evangelistic. Total Japanese force, 171. Japanese non-Christians in above number, 16 (in educational work).

II. Educational Statistics—Kindergartens, 5; pupils in same, 161; Middle Schools, 1; pupils in same, 512; Girls' High Schools, 1; pupils in same, 170; colleges for men, 1; students in same, 85; colleges for women, 1; students in same, 70; theological seminaries, 1; students in same, 15; Bible training schools, 1; students in same, 11; total number of students in North Japan College, 612; total number of students in Miyagi Girls' School, 251; boarders in both schools, 200; Y. M. C. A. organizations, 1; Y. W. C. A. organizations, 1; Japanese contributions to educational work, (a) North Japan College, \$8,388; (b) Miyagi Girls' School, \$2,397. Mission aid to educational work: (a) North Japan College, \$13,000; (b) Miyagi Girls' School, \$6,400. Estimated value of school property: (a) North Japan College, \$136,000; (b) Miyagi Girls' School, \$112,500.

III. Evangelistic Statistics—Mission stations where evangelistic missionaries reside, 6; outstations regularly visited by missionaries, 96; organized Churches, 32; Churches wholly self-supporting, 4; Churches partly self-supporting, 28; organized preaching-places, 23; other places where preaching is carried on weekly, 96; Church buildings and chapels, 23; estimated value of property used for evangelistic purposes, \$82,500; communicants, 3,471; baptized non-communicants (baptized children), 290; others than above under definite Christian instruction, 1,334; adult baptisms during 1918, 360; infant baptisms during 1918, 10; Sunday Schools, 113; Sunday School enrollment, 7,561; attendance, 5,105; members of Young People's Societies, 708; amount contributed by Japanese Christians, \$6,309.81; Mission aid to evangelistic work, exclusive of missionary salaries and expenses, but including appropriation for Bible Women's work, \$19,006.15.

Date to which these statistics extend, December 31, 1918.

E. H. Zaugg

shipful congregation 13 young ladies presented the Harvest Pageant entitled, "The Cross in the Midst of the Year," by Sanford N. Carpenter. The Altar Guild, having in charge the decorations, had tastefully arranged an abundance of products of garden, orchard, field and forest, cover-



A Harvest Pageant in Mercersburg

ing the chancel rail, pulpit, and altar, and in this setting the young ladies each appeared upon the platform, gorgeously clad in costumes suggestive of the colors of nature and carrying in her hand some harvest offering, such as seed, money, grain, grass, leaves, fruits and flowers, etc. These offerings were received by Autumn and reverently placed in turn at the foot of the large white cross upon the altar. The pageant came to a fitting spiritual climax when Eternity appeared with a wreath of laurel, crowning the cross with the symbol of immortality. The entire service was pronounced the most unique and impressive Harvest Home service held in this Church. The following persons took part: Autumn; Miss Daisy Miller; Pecunia (Money), Miss Isabel Phiel; Emerald (Grass), Miss Helen Trayer; Rosa (Rose), Miss Eleanor Drury; Maize (Indian Corn), Miss Nora Seibert; Vitis (Grape), Miss Letha Fisher; Folia (Leaf), Miss Ruth Gluck; Genesis (Beginning), Miss Esther Fisher; Flora (Flower), Miss Catherine Gluck; Cereale (Wheat), Miss Mary Crum; Pomona (Apple), Miss Elizabeth Gluck; Quercus (Oak), Miss Mary Karper; Aeternitas (Eternity), Miss Eileen Myers.

ACKNOWLEDGMENTS

May I acknowledge through this periodical the response so far received to my invitation, printed recently herein, for the congregational histories that are available in the Reformed Churches throughout the country? I received the History of the Reformed Churches of Chester County, Pa., by J. Lewis Fluck, from Mr. Horace A. Fettlers, Uwchland, Pa.; and the History of First Reformed Church, Quakertown, Pa., from its author, Rev. Elam J. Snyder. I also received a valuable letter from Dr. S. P. Heilman, calling my attention to the progress of the work of preparing a history of the Reformed Churches in Lebanon Classis as a feature of the celebration of the centennial of the Classis in 1920. He laments the high cost of printing the same, which may amount to \$1,500. Let us hope that the Classis will find a way to have this done, so that it will be available to those who are interested in such valuable documents.

May other pastors send in their printed histories as soon as possible.

W. STUART CRAMER, Committee
Lancaster, Pa.

News of the Woman's Missionary Society

[Send Communications to Mrs. Harvey J. Troxell, 222½ N. 13th St., Allentown, Pa.]

CAMPAIGN NOTES

Campaign Closes This Week—The W. M. S. campaign will close this week. To all the women who have helped, especially the Institute speakers, we extend appreciation. It has been an unprecedented success. It has also been a perfectly splendid demonstration of co-operation. Never could it have yielded such results if it had not been for the spirit and devotion, to the work laid out, on the part of the last woman and girl who played the least part. It has been the activity of the many. This campaign will go down in history, as the women themselves are saying.

Tribute to Mrs. Apple—Among the ladies who have shone as service stars in promoting this spiritual, educational and social program for the women of the Reformed Church, with such earnest endeavor, the wife of Executive Secretary Apple, of the Forward Movement of the Church, has given herself for three Institutes—East Pennsylvania, Lehigh and Philadelphia—with unique fervor. The Interchurch Movement has brilliant examples of teamwork on the part of some prominent husbands and wives, and the Reformed Church feels a-pace with the progressive work of the day in having a Dr. and Mrs. Apple leading our Forward Movement. Capacity is an essential of success. We thank God for beautiful inter-relation of all our efforts to one end with sufficient men and women of vision to put it across.

Mrs. Harris and Miss Kerschner Home from North Carolina—A card from Miss Kerschner announces return from the Southland, where fine Institutes were held. The Forward Movement Commission of the Church was represented in this section of the denomination at the same time. Another illustration of team work. We are promised more about this trip. Mrs. Harris will speak at several Pennsylvania Institutes.

Final Summary of the Campaign Results—Such excellent returns are being cited in Classical Presidents' reports that a final

summary of results should be presented. This the editor of the Woman's Department of the "Outlook of Missions" proposes to do just as soon as all Classical Presidents have responded. If you have not sent in your report, will you please do so at once? Of course, there has been much quickening of interest, many forms of service checked up that can never be tabulated in words or figures. It is always so in endeavors that seek to touch life at the center. Such results will be seen in enriched characters, more love and action for humanity at all points of living. This goes up to the Father as the sweet incense from the glowing coals of new motives created, new vision gained, new hopes born. Our women are bigger and better for the campaign of 1919.

The Last Institute—Schuylkill Classis will hold their Institute at Tamaqua, Saturday, December 6. Speakers are to be Mrs. W. R. Harris and Mrs. E. M. Livingood. Preparation has been carefully made, and the leaders are full of anticipation for the day.

The "Forward Movement" Campaign, as conducted by the Woman's Missionary Societies of Mercersburg Classis, culminated in an Institute or grand mass meeting in St. John's Reformed Church, Chambersburg, Friday, November 14th. The Institute was in charge of Mrs. I. W. Hendricks, the Classical President.

The roll call of the 14 societies of the Classis showed encouraging results, the number of new members secured during the campaign reaching upwards of 230, and the new subscriptions to the "Outlook of Missions" numbering more than 100. Prospects for several new Young Woman's Auxiliaries are favorable, and the capable, enthusiastic Secretary of this department of the work feels hopeful of having a Classical representative of Y. W. M. A. at the meeting of General Synod, to be held at Reading in May, 1920.

The stirring address of the President was an appeal to every woman of the Reformed Church to assume her full share of the work. We were told that our ex-

cuses do not really excuse us from performing that work which is distinctively ours to do.

The "Round Table" conducted by Miss Carrie M. Kerschner elicited responses from all over the Classis, and much valuable information was gleaned. Every question on the list was satisfactorily answered.

Mrs. Edwin Beck, home on furlough from Yochow City, China, was a happy surprise to the Institute. In her splendid address she told of many of the really encouraging features connected with her work in China. We were rejoiced to learn that 70 per cent. of the young men who go out as graduates from the Lakeside School, Yochow City, go out as Christian young men, and that there are a dozen desirable positions open for each graduate. Mrs. Beck left this thought with us, "God needs each one of us just where we are."

Miss Helen Ammerman, also home on furlough from Yochow City, China, addressed the Institute during the afternoon session. She stirred the hearts of the vast assembly as she described, most graphically, her work among the women of China. Some thrilling personal experiences were related, and Miss Ammerman assured the Institute that she has found no real antagonism on the part of the Chinese toward the work of Christian missions.

A fine spirit of consecration hovered over the Institute as Miss Kerschner conducted the beautiful closing service. We must believe that in the sacred hush of the closing moments of the Institute many hearts reconsecrated themselves to active service at their various posts of duty.

One of the very pleasant features of the Institute was the beautifully appointed luncheon served to the two hundred and fifty guests in attendance. The Sunday School room of St. John's Church was converted into a vast, artistic dining hall, and the fine spirit of the guests was heightened by the splendid selections rendered by the Sunday School orchestra under the able leadership of Prof. Clarence Smith. The after-dinner speeches by the presidents of the local societies on the subject, "Our Best Plan for the Coming Work," were spicy and to the point. Such good will! Such a desire to be really helpful! Not a single discordant note throughout! Surely a 100 per cent. perfect Institute!

The minister present were Rev. I. W. Hendricks, D. D.; Rev. F. F. Bahner, D. D.; Rev. T. A. Alspach, Rev. Gustav Teske and Rev. W. J. Lowe.

A Missionary Institute for West Susquehanna Classical Society was held in St. John's Reformed Church, Williamsport, Pa., at 2 o'clock on Friday afternoon, November 14. Both the pastor, Rev. W. C. Rittenhouse, and his people were most hospitable and helpful in arranging for our use of their Church, and for our entertainment. Mrs. John Lentz, Milton, Pa., our Eastern Synodical President, who has scheduled speakers for twelve Classical societies, favored us with her presence, and honored us by securing Mrs. W. R. Harris, Morgantown, W. Va., president of the General Synodical Society. The inspiration gained by those present from these two distinguished workers will surely be fruitful of much good. Mrs. Lentz conducted the Round Table of the W. M. S. very effectively, so that old problems were lightly solved, and a new point of view toward our work of missions was gained by many.

To look into the face of our General Synodical president, Mrs. Harris, and to hear from her lips about the Missionary Forward Movement of other Churches, as well as of our own, was a privilege and a pleasure. In combating discouragements

caused often by the lack of interest of some women in the Churches, she said: "I try to be patient, and work on, and just love them into the work. I have labored fifteen years for missions, and I have seen the wonderful growth of the Kingdom of God in the work and the workers. The Forward Movement of our Church is waking up our women to realize their high privilege of service. To those who say that they can not work for missions, we may put the question, 'Will you refuse your Christ?', and leave them to think it over.' Her closing thoughts gave us a mountain-top vision of the possibilities of the work of the Missionary Societies of our Church.

The delegates, with members of the Williamsport Church, sat down to a bountiful "Church-supper" luncheon at 6 o'clock, served in their dining room. As we departed we realized that we had become better acquainted with missions and with each other, on that beautiful November afternoon.

NOTICE

The Institute of the W. M. S. Forward Movement Campaign in Lebanon Classis will be held in First Church, Lebanon, on Moday, December 8th, at 2 o'clock. Mrs. Harris, General Synodical president, will be one of the speakers.

Things worth while to remember concerning the Thank Offering. "A work well begun is half done."

This is the important time in the Thank Offering year. It is the time when a box should be placed in every home in the congregation. Be sure that a record is kept of every box given out. This is the task of the local Thank Offering secretary, for neither the Classical nor the Synodical secretary can do this.

The Thank Offering should be sent through the regular channels immediately after it is all collected, and a report of the amount sent at the same time to the Classical Thank Offering secretary. She, in turn, sends her report to the Synodical

Thank Offering secretary, who assembles all the Classical reports belonging to her Synod and forwards a copy of the same to the General Synodical Thank Offering secretary.

All reports should be in her hands by the 20th of March. It is of special importance that this year the reports should be in early, because of the meeting of the General Synodical Society in May. It is also of very great importance that the number of boxes used should be reported, as well as the amount of money collected. Spaces are provided on the report blanks for the Thank Offering of the Y. W. M. A. and the Mission Band. Secretaries should see that these amounts are carefully recorded.

The Synodical Thank Offering secretaries may order boxes to supply their constituency. These must be obtained through the General Synodical secretary. Do not be satisfied with report that old boxes are being used. If the work is growing, it will necessitate the ordering of new boxes.

The boxes are free, but every society should send an adequate amount to cover the postage on the orders. When ordering boxes, please give the name of the Classis to which you belong.

All Thank Offering literature provided by the Woman's Missionary Society of General Synod must be ordered from Mrs. C. A. Krout, 240 South Washington street, Tiffin, Ohio, or from the W. M. S. G. S., Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa.

Some of the literature is free, but some is not. In ordering literature be sure to distinguish between the two and pay the amount required.

Do not wait until the year is half gone to begin your work. Now is the opportune time to get it well on the way. Give time, give thought, to plan and push your work, for it is of great importance, but, above all, pray every day for its abundant success. "As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee."

Mrs. Allan K. Zartman

watch and pray against temptation. Therefore He replied, "Verily I say unto thee, that this night thou shalt deny me thrice." And it was an overweening confidence in his spiritual strength that led Peter to answer, "Even if I must die with thee, yet will I not deny thee."

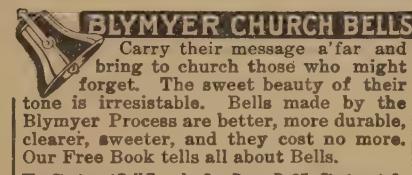
Imbued with this dangerous spirit of spiritual pride, the impulsive Apostle found his way into the courtyard of the palace and took his place among the enemies of Jesus. Doubtless it was love that drew him thither. But it proved to be the wrong place for a spirit like his, divided twixt love and fear. Thinking that he could stand, he hastened to a grievous fall. It is always dangerous for Christians to associate with those who are engaged in mocking and crucifying Jesus. Those who are strong enough to confess Christ boldly before men, may even venture into the court yards of the high priests of wickedness to bear witness. Young Christians and wavering disciples will find that bad company is for them the borderland of disloyalty. There is strength for the weak and courage for the timid in the communion of saints, in the fellowship of the Church, and in Christian organizations. "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Jesus is still on trial. Men sit in judgment on His person, His principles, and His cause. Our place is with John at

CHURCH FURNISHINGS

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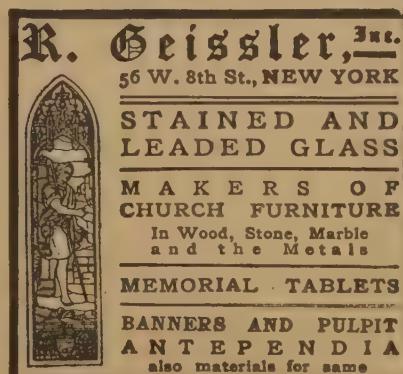


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Jesus' side, not with Peter among the enemies of our Lord. Fear sealed the lips of the bold confessor, and terror numbed the hand that had smitten Malchus. He counted for nothing in an hour when Jesus needed loyal friends. There are still those who wear Christ's livery on Sunday, and yet they count for nothing in His cause.

After Peter's folly, came his fall. His action had denied the Lord even before he opened his lips to foreswear his allegiance. His presence and silence in the midst of that scoffing crowd of Christ's enemies revealed his cowardly spirit. Given the occasion, it was inevitable that this inward disloyalty should find outward expression.

The hand that pushed the wavering disciple into open treachery was that of a woman. She noticed his suspicious movements and, guessing the secret he was trying to guard, she denounced him openly as a follower of the Galilean. Peter denied the accusation and edged away from his tormentor. Perhaps he wanted to escape from the courtyard, but the door was closed. And near the gate another mocking voice said, "This man also was with Jesus of Nazareth." Then Peter added an oath to his denial and plunged boldly into the conversation to ward off further suspicion. A kinsman of Malchus, detecting the rough Galilean accent, now stepped forward with a third denunciation, "Of a truth thou also art one of them, for thy speech maketh thee known." Then Peter's craven spirit lost every vestige of self-control. Curses and denials rained from the lips that had once confessed Christ.

But there was method in Peter's madness. When he wanted to convince his accusers that he was not a disciple of Jesus, he could do no better than curse. His profanity established his claim. It is one of the strongest testimonials to Jesus that even those who do not believe in Him expect cleanliness of speech and conduct of His disciples.

It was a woman's jeer that occasioned Peter's fall. Most of the women so mentioned in the Gospel narrative are friends and helpers of Jesus, and so most of our women are the helpers and strengtheners of men. From mother to wife they inspire and help us to live for the high and holy things. They are the conservers and guardians of morality and religion. Yet Peter is not the only man who has been kept from an open confession of Christ by a woman. Not, perhaps, by their taunts and jeers do modern maids turn men against Christ and His Church, but by their indifference to religion, and by an excessive devotion to the pleasures and playthings of life.

We speak of sudden falls into great sins. But it is much truer to fact to speak of man's gradual deterioration to the point of final ruin. Peter descended gradually into the depths of perjured disloyalty. Pride, disobedience, bad company, profanity, perjury were the steps that led to his fall. No one steps suddenly out of an apostolate into apostacy. But every "white lie" contains the seed of black denials.

According to Mark, it was the crowing of the cock that caused Peter's repentance. It reminded him of the warning of Jesus, "Before the cock crows thou shalt deny me thrice." But Luke adds this important fact to the narrative, "And the Lord turned and looked upon Peter." It was the eye of Jesus, not the voice of the cock, that sent Peter weeping out of the courtyard. There are many voices in nature that may startle men, and stop them temporarily in their career of sin. The cry of conscience and the voice of the grave may warn us or terrify us. Judas heard those voices. They drove him to re-

morse and despair. But there is no voice in nature that calls men to repentance. Peter looked into the eyes of his Saviour. What he saw there caused him to weep for sorrow and shame. And it enabled him to go forth into a heroic life of witness-bearing.

Simple humanity will ever find comfort and courage in contemplating the picture of this impulsive disciple on the way to the cross. If Judas alone of the Twelve had sinned, who died in despair and went to his own place, we too might despair. If all of the Twelve, Peter included, had stood like John, unshaken and unsullied in the hour of Jesus' trial, our own temptations and falls would seem harder and more hopeless. But in Peter we have the picture of an Apostle sinning grievously but recovering gloriously. Judas we pity and condemn; John we admire and emulate; but Peter we understand best of all. He comes closest to our own experience.

II. John at the Cross—We admire and emulate John's conduct on the via dolorosa, because it contrasts favorably with Peter's. But we must be careful not to idealize the character of the beloved disciple. After all, he, too, was one of the Twelve. He shared their misconception of Jesus' real messianic glory. The cross was a perplexing mystery to him. But he remained faithful and loyal to his Master unto the end. He stood near Him during the trial, boldly confessing his allegiance. And he was at the foot of the cross after the crucifixion. And there he received that immortal token of his dying Lord's trusting affection. Jesus gave him the care of His mother. John's mind could not have explained the mystery of the cross, but his heart understood its deep meaning. The love of this crucified Saviour had led him to God. In return, John loved Him with passionate loyalty. And this great love fitted him for larger service.

It is still the heart of man that fathoms the meaning of the cross. The mind blunders and staggers when it attempts to state the mysteries of love in terms of logic. And infinite love speaks loudest on Calvary. All our theories of this matchless love are inadequate. None can ever set forth fully why the Lamb of God was slain for the sin of the world.

But the heart of man, in its quest of peace and hope, will find rest at the cross. There is the solvent of our greatest problem, and the satisfaction of our deepest needs. There God manifested Himself to the uttermost to a sinsick world. There we may find Him, whom to know is life eternal. And the key to that redemptive knowledge is love of Christ, like John's. If we share his fearless and faithful loyalty to Jesus, through danger and trial, we may have a part, also, in his salvation and service.

A LITTLE STORY FOR THE LESSON (December 14)

By Gertrude Cogan Lyon

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 16).

God's whosoever are an interesting company of persons. In the mountains of Afghanistan dwell a people low in morals, primitive in civilization, cruel of heart, Mohammedan in religion. They have served Islam by shedding Christian blood at every opportunity, and are at this time wholly unreached by missionary work.

Dr. Samuel M. Zwemer tells of one of these Afghans who left his native mountains and traveled over into Persia, where he came in contact with Christian teaching. He was converted and went back to tell his people the good news he himself

had heard. Zealous Moslem leaders seized him and threatened that his hands would be cut off if he did not say, "Mohammed is the Apostle of God."

He answered their threat by bravely saying, "I believe in Jesus Christ."

Then they told him that if he did not say, "Mohammed is the Apostle of God," they would cut out his tongue.

He repeated, "I believe in Jesus Christ."

They committed the horrible deed, and the suffering man with what sounds he could yet make cried out his confession of Jesus Christ.

A great company there are of these whosoever, among them even this fierce Afghan, who though his outward body perished, had the promise of eternal life because he believed on the only begotten Son of God. A great company out of many nations have been gathered, and many like this poor fellow, have been numbered with "the souls of them that were slain for the Word of God, and for the testimony which they held" (Rev. 6: 11). But oh, the unreached whosoever; and for more missionaries to send out to them—John 3: 16. Afghanistan alone has nearly four millions. The blood of this martyr cries out for more witnesses.

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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

December 14th. How to Use the Bible.
Ps. 19: 7-14; Matt. 4: 1-4

The proper use of the Bible is a subject of very vital interest. The Bible is a guide book in life, and if it is not properly used it may lead people sadly astray. There is the implication in the topic that there are some people who do not know how to use this dear old Book. It is abused and misused by some. It is not used at all by others. There are some folks who always take the extremes on any question. With respect to the Bible they attach a value and significance to it which it scarcely justifies. They make a fetish out of it, regard it as a talisman in life and thus lose its real meaning. For some people the Bible is a magical, mysterious volume. They think of every word and letter as directly coming from God, as though written by the very fingers of God, and thus they think of it as a sort of occult, strange, miraculous Book. Others swing to the opposite side of the pendulum and regard the Bible as a mere human production, a piece of literature like any other great work and attach no more value to it than they do to Shakespeare or Pilgrim's Progress.

Now, a proper use of the Bible presupposes a proper recognition of its origin and purpose. The Bible is a library of 66 books, written at different times, covering an interval from the time of Moses to that of St. Paul, and having many different authors, including historians, poets, prophets, evangelists, Apostles and pastors. These men were inspired by the Holy Ghost and wrote under the power and influence of the spirit of God. The Bible, therefore, is not a magical volume, but it is more than a mere, ordinary book. It differs from other books in that it records God's dealings with men and nations and gives an account of the religious life and experience of God's people. It contains the record of God's Son, Jesus Christ, covering His life and work and words on earth, and also the history of the beginning of His Church. It differs from other books in its theme, as well as in its purpose and its contents. It is the record of God's revelation among men and is intended to produce feelings of love and loyalty, of reverence to God and right relations among men.

The Bible is not a book of science. When it was written the modern scientific view of the universe had not as yet been known. Men wrote under the spirit of God, in the light of the knowledge of the times in which they lived. The Bible is distinctly a book of religion. If we want to know God's unfolding purpose, His will and plan in the world, we will have to go to the Bible for it. The chief use of the Bible is, therefore, to give men a right conception of God and a true knowledge of Jesus Christ. The importance of a proper conception of God as a regulative principle in life cannot be over-estimated. The Bible teaches us where we came from, why we are here and whither we are going. "It is a lamp unto our feet and a light on our path."

The Bible is a very practical Book. It does not deal with theories nor with truths in the abstract. It is a concrete Book, teaching lessons of life through the experience of men and women and nations.

The Bible should be studied. Its rich truths do not appear by a mere casual reading. They will not unfold themselves without careful study. It is not enough to read the Bible through in a year, although the Bible should be read through from cover to cover. By reading a chapter daily and

three on Sundays it can be read through in a year. But that is not sufficient. It should be studied by books and chapters, by verses, and in fact by every last word. It should be one's meditation by day and by night. Then it becomes a morsel of food for the soul and strength for life.

The Bible should be memorized. There are sections of it which should be committed to memory. This should be done for the sake of assimilating some of the precious truths which it contains; again, for the sake of having immediate recourse to some of these great teachings. See how Jesus knew His Bible! In time of temptation the words of the Old Testament leaped up His lips like a drawn sword. In this way the Bible becomes a great weapon of defense in time of temptation. It is a source of comfort in time of sorrow and tribulation; an element of strength in seasons of weakness.

The Bible should be used for devotional purposes. It opens the way, the channel, for communion between God and man. It records man's spiritual experiences and reveals God's ways of meeting and talking with men, and all this may become the chariot by which we may get into communion with God and God with us. The very language will enable us to couch our thoughts and hopes and aspirations. Many of the Psalms are hymns and prayers, and they can be used for devotional purposes.

Finally, the Bible should be lived. Its rules and precepts should be carried out into action. It is not enough to have it on the shelf or on the parlor table. It should be made the guiding principle in life. Its precepts should be obeyed; its

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commands should be heeded. In this way the Bible becomes an inspiration in life. People will live better lives because of it. They will die more peacefully by it. The Bible is a book of life and is intended for life. Things are true not because they are in the Bible, but they are in the Bible because they are true. Let us honor this old Book. Let us make it a real part of ourselves and thus shall we be using it aright.

THE NATIONAL SERVICE COMMISSION HEADQUARTERS

Rev. W. Stuart Cramer, Lancaster, Pa.

The Honor Roll in the Reformed Church Almanac and Year Book is the result of a compilation of the names of the soldiers and sailors from our Churches who gave their life in the recent world war. Since the publication of the Almanac my personal attention has been called to the fact that certain names are missing on the Honor Roll, whose pastors sent them to the office of the National Service Commission, but were never received. This doubtless will explain the omission of some names that ought to be on record.

It is my purpose to give as complete a list of our heroes as possible in my report of the National Service Commission to the General Synod next spring to be on file in the archives of our Church. The pastors, therefore, who do not find the names of their heroes on the roll in the Almanac should advise me at once so that a complete list can be made out for the final report.

Respectfully submitted,

W. Stuart Cramer,

Secretary.

ST. PAUL'S ORPHANS' HOME, GREENVILLE, PA.

Rev. A. M. Keifer, Superintendent

My Dear Friends:

Now that the Christmas season is near at hand, may I call your attention to the children in the Orphans' Home at Greenville? This is the time when in a special way our thoughts are turned to the child Jesus, the helper of the poor, the healer of the broken-hearted, and to the homeless and neglected children of whom there are so many in the world.

To save these children from premature death, from the life of crime and wretchedness, and to develop them into independent, self-respecting, self-supporting, self-directing, law-abiding, useful citizens, is the work of the Christian people, hence I am appealing to all followers of the Christ and lovers of humanity to help provide the money necessary to maintain the work during the coming year.

Last year there were 112 children in the home, not more than 90 at any one time. This coming year there will be quite a few more. Just as soon as the additions to the Boys' Cottage are completed there will be room for more. The increase in the number of children and the continued high cost of the necessities of life make it necessary to ask for increased offerings for this work.

The special needs of the Home for the coming year are:

First. Competent, consecrated, faithful women to make a proper home for the children.

Second. Sufficient money to buy food, clothing, and the necessary physical comforts for the children; to pay their teachers, caretakers, and other employees, and to maintain the buildings and other property.

Third. Contributions to the Endowment

Fund. The time is not far distant when endowments should provide for the maintenance of the schools, the administration expenses and the expenses of keeping up the property so that all the Christmas contributions may be used for maintaining children.

Fourth. Contributions for buying beds and other furniture for the new additions will be needed. Forty new beds, tables, chairs, a musical instrument and other equipment will be required early in the year.

For further information concerning the home and its work address St. Paul's Orphans' Home, Greenville, Pa.

Hoping that the Christmas season may bring to you and yours great joy, I am,

Sincerely yours,

A. M. Keifer,
Superintendent.

PHOEBE DEACONESS AND OLD FOLKS' HOME

Rev. F. H. Moyer, Superintendent

The Gardener

During the past 13 years Mr. Henry Krise has been the Home's gardener. He raised many of the vegetables used by the Home, having been cultivating about one and a half acres of ground. Several years ago a greenhouse was erected at the northern end of the garden by Mr. Mahlon Hillegas, East Greenville, Pa., and later on a dwelling for the use of the gardener was built adjoining the greenhouse.

The greenhouse has been used for growing some of the vegetables during the winter, flowers, and plants for planting the garden in early spring. Our garden is too small to raise all kinds of vegetables and fruits needed by the Home, but in certain lines there has always been a good supply.

We regret that Mr. Krise is not able to do this work any longer for us. He has been sick, having been obliged to use either a crutch or a cane during the past year. In spite of this, he stuck to his work and produced splendid crops. He displayed rare grit and determination in his unfortunate condition. He has been very industrious and has given the Home splendid service.

We are looking for some one to take the position he is vacating. We can give immediate possession of the dwelling.

Application for this position should be made to the Superintendent.

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

A Carbuncle on Thanksgiving Day

Also on the back of my neck. An unpropitious combination and seeming not at all conducive to a hearty observance of Thanksgiving Day. And yet we gave thanks unto the Lord with heart and lips and hands.

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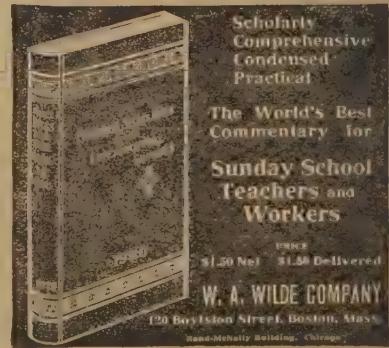
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spirituality which would thank God for a carbuncle, but we could and did with very good grace thank the Lord that the carbuncle was no worse than it was, that it was not very painful at any time and that it is getting better.

The carbuncle enabled us to sympathize with others who were in worse case than we, "the sick and afflicted, the wretched and distressed." "A fellow feeling makes us wondrous kind," and such kindness is something to be thankful for in a world of sin where there is so much to harden the heart.

The carbuncle did not hinder us from being exceedingly grateful to our kind and helpful friends. The all-day visit of our friends from Hains Church and Sinking Spring, the large amount of work which they did for us and the good cheer which they brought to the Home and which remained with us long after the departure of the company proved a strong incentive to hearty thanksgiving on Thanksgiving Day.

Then there were the 72 chickens from our Lancaster friends who always remember us in this way and the two boxes of oranges from unknown friends and the 12 gallons of ice cream from the Judge, and the return of a number of former Bethany boys and girls whose conduct always gives us pleasure, and fellow workers of former days, and finally the High School entertainment which is always looked forward to with eager anticipation and fittingly crowns the pleasures of the day. As over against all these an ordinary carbuncle counts for very little.

Then there was our Thanksgiving service. The program began with the singing of "Lest We Forget," and then giving the call of the Governor, the call of the President, the call of the King of Kings, Deu. 6: 4 to 25. After that the response of King David, Psalm 100; remarks on why we should give thanks, the thanksgiving of our hearts and lips in praise and prayer; the thanksgiving of our hearts and hands with an offering for the Phoebe Home.

In spite of the carbuncle, we had a fine Thanksgiving Day.

NEWS OF THE WEEK

GENERAL COMMENT

Prohibition Enforcement—The new prohibition amendment to the Constitution of the United States is to go into effect on January 16th and the task of enforcing it will be one of the most serious that America ever grappled with. It may be compared to the law in China a few years ago for the prohibition of opium traffic. It is well known that the present wartime prohibition law is only partially enforced and that there is a great deal of drinking and stealthy dealing in liquors of various kinds. But when the amendment comes into force it is expected that the nation will put forth its full strength in order to make prohibition real in all parts of the country.

The first great move in that direction has already been made in the appointment of John F. Kramer, of Mansfield, Ohio, as America's first national prohibition commissioner, at a salary of \$7,500. Mr.

Kramer is well known in his own State and the prospects are that he will soon be known throughout the country. He is a lawyer, an excellent Church worker and Sunday School teacher. He has served several terms in the Ohio Legislature and was a member of the Constitutional Convention of Ohio in 1912. Mr. Kramer has gained the sobriquet of "honest John," and he is a man whom everybody who knows him will trust in any capacity. Mr. Kramer declares that to enforce the new law every effort of the government will be put forth, and he has already given up his law practice and is devoting his entire time to his new duties. He will be directly responsible to the internal revenue collector for enforcing the law. He will have command of the chiefs in the nine districts into which the country has been divided and of the prohibition directors of each State. He declares that he does not wish at this time to discuss his plans in

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detail, but emphasizes the fact that he has no doubt in the world that the country is going to be dry.

The Making of Americans—The discovery was made during our connection with the Great War in Europe that the illiteracy in this country is greater than was generally suspected. More than three hundred thousand of the young men called to the colors could not read or write the English language. Secretary of the Interior Lane is addressing himself seriously to the subject of how to transform these men and vast numbers of others into real Americans. We quote the Secretary as follows:

"We hear the alarms of social discontent. We hear efforts of revolutionary action * * * The people want thought given to their concerns. They knew where they were going during the war. They were all co-operating for the destruction of the enemy. They enjoyed the definiteness and the greatness of that objective. They could see where they were going each day. But peace came and they lost that objective. Life seemed comparatively without purpose. They were thrown back on themselves and to purely selfish concerns. We lost our national morale because we failed to keep alive the idea of Americanism as we had kept it alive in the war. We did not shift back quickly enough to the work of putting all our steam into the work of giving a new motif to the American drama.

The Steel Strike—The great steel strike, which is more than two months old, is attracting less public attention than it did a month ago. But in fact it is a contest that has seldom had an equal in this country in its consequences.

It will be remembered that the steel workers, who number many thousands, were not calling for larger wages nor were they discontented in any way with their work as far as has been given out to the country. The leaders of the strike were not steel workers at all. The question then arises, What was the object of the strike? The strike was the result of a determined effort on the part of the American Federation of Labor to force unionism into the entire steel industry of the country. It will be remembered that the United States Steel Corporation has kept an "open shop," and while great numbers of its employees are union men, the steel workers as a whole are non-union men and are not connected with the Federation. The object, therefore, was to bring them into the Federation and thus greatly increase the prestige and power of that organization.

But the steel strike is doomed to failure, as already can be clearly seen. Vast numbers of men have gone back to work and the mills are running on at least three-fourths time in most parts of the country. The public on the whole has been unfavorable to the steel strike. It is difficult to see why the Federation of Labor should attempt to include the steel workers within its jurisdiction and thus disturb an industry that in recent years has given every evidence of contentment. There is a possibility of a law being enacted by Congress declaring the right to the "open shop" in all industries. Such a law ought to be passed.

NEWS ITEMS

President Wilson has transferred to Attorney General A. Mitchell Palmer the food control powers which under the wartime Lever act were exercised by the Food Administration headed by Herbert Hoover. This step marks the inauguration of a new intensive campaign by the Government against high cost of living.

November 22nd marked the 100th anniversary of the birth of George Eliot.

The 65,000 American dead in France

must be left in the graves they now occupy until the French are ready to exhume their own dead, which it is hoped will be before January 1st, 1922.

Over 2,000 persons were killed by coal mine accidents during the past year in the United States.

Dr. Allan McClane Hamilton, of New York, widely known alienist and specialist on nervous diseases, died suddenly at his summer residence at Great Barrington, Mass. He was a grandson of Alexander Hamilton. He testified for the Government as an expert in the trial of Guiteau, assassin of President Garfield.

The Prince of Wales gave his farewell November 22nd to the United States when he sailed on the British battle cruiser Renown for Halifax. More than 100 American and British officers, sailors and soldiers were decorated before his departure.

Embargoes on wheat and wheat flour will be lifted December 15th has been announced by the United States Grain Corporation. The embargo control has been in effect for more than two years.

In settling the estate of Charles W. Fairbanks, former Vice-President of the United States, it was found that he owned a three-fourths interest in the Indianapolis "News."

So many Italian workmen have returned to Italy that the silk industry of the United States has been seriously affected.

What is asserted to be the only copy of the first collected edition of Shakespeare's works was sold a few days ago to a New York collector for \$100,000.

King Alfonso of Spain is in France and will soon visit England. The King's health has been a matter of concern to his physicians for some time and it was advised that he take a rest.

Every census has disclosed the fact that there are more men in the United States than women.

There were 6,361,502 farms reported at the last decennial census, valued at more than \$40,000,000,000. The 1920 census is expected to show more than 7,000,000 farms.

The Government of the Serbs, Croats and Slovenes has authorized its peace delegation at Paris to sign the treaty of peace with Austria.

Book Reviews

(All these books can be ordered from Publication Board, Fifteenth and Race streets, Philadelphia.)

The Blindness and Blunders of Modern Infidelity. By Rev. John I. Swander, D. D., Ph. D., F. S. Sc. 256 pages.

This volume contains a course of lectures delivered in the Theological Seminary of the Reformed Church in the U. S., at Lancaster, Pa., on the foundation of the Swander lectureship.

The lecturer assumes that "man is constitutionally and incurably religious" by virtue of his creation in the image of God. He marshals a terrific tirade against modern infidelity in all its forms and manifestations. He says: "The first general oversight in the real smart modern skeptic is his ability not to be able to realize, deplore and confess his natural and abnormal moral condition in consequence of the entrance of sin and guilt and moral blindness into the world. The infidel is too blind to see that he has lost his sight—too smart to know that he is a fool."

Though the infidel may say that if he is really "dead in trespasses and sins" he is not able to respond to the mandate of the Court, yet when the Gospel com-

Educational Column

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

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Lancaster, Pa.

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The Rev. William F. Curtis, Litt. D., President
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mands the dead man to obey it places within his reach the power to render the obedience required, and to arise from the dead through Him who came "that they might have life, and that they might have it more abundantly." "The infidel can never savingly embrace Christianity and receive the Holy Scriptures as the inspired record of revealed truth from the supernatural world, until he becomes able or by the mysterious power of the Gospel is enabled to become able to burst the bars of his prison cell and, like Saul on his way to Damascus, become 'obedient to the heavenly vision' and fully surrenders himself to become the Lord's freeman."

He says there is much infidelity in the Church, but says that God does not hold His Church responsible for the infidelity which may unavoidably be brought or admitted into the Church because of the inherent corruption that clings to fallen humanity as received into the divinely instituted hospital for sanitary treatment and ultimate moral purification. But he makes a distinction between infidelity in the Church and infidelity of the Church. Hypocrites and baptized infidels do not, properly speaking, belong to the Church. Yet one enemy on the inside of Zion's bulwarks may accomplish more harm than all the battering-rams and battleships of openly avowed infidelity on the outside.

He makes the charge that infidelity in the Church is largely responsible for much of the infidelity of the world, and criticizes modern methods of Church work and of preaching, and goes on to say: "When the Church becomes more fully conscious of her mission, and the ministers of Christ properly realize the nature of their high calling, Zion will no longer haberdash in carnal wares, the skeptic will be deprived in part of his excuse for indifference toward the Gospel, and the tottering tower of infidelity will tumble down, and its fragments be tossed into the junk pile of disappointed expectations."

He devotes about 20 pages to an exceedingly interesting and edifying discussion of the subject of organic Church union. This is one of the strong features of the book. He claims that such a union will cure the malady of infidelity. Although it will be a slow process, a truly organic union is possible and inevitable in due course of time. A conscientious and unselfish effort in that direction is equivalent to such union—"it is the union in process of working." With reference to the League of Nations, which he uses as an illustration of the spirit of the 20th century, he says: "What Saint Peter has failed to accomplish through the Church and salt-petre on the battlefield will now be undertaken by the new-born statesmanship of the world."

In concluding the subject he says: "A proper League of Nations and denominations, enforced by truly Christian impulses of conscious freedom in each and all of its organic parts, and consequent obedience to authority in all its lawful restraints, will leave infidelity without excuse, and help to cure it of its mental and detrimental malady."

The whole course of lectures is pervaded by a beautiful spirit of loyalty to Christ, the Church, the Bible, the sacraments, and everything that is sacred. Space will not permit us to quote some of the sublime tributes given to Christ, whose "character stands firm in its foundation, fair in its proportions, and convincingly magnificent in its splendor."

The author's attitude in religious matters is conservative, and some of his infidels may be persons who are a little too progressive for him, although, in the main, he refers to those who are disbelievers in Christ and His religion.

He says: "The major proposition of all

Christian logic is—Jesus Christ is the Son of God." And he takes the high position that there can be no Christianity outside of the Church. Of infidels he says: "They inflate their balloons with gas of self-conceit, and, like Milton's angel, fall from the skies."

The whole book abounds in epigrammatic and alliterative statements and is profusely interspersed with original and quoted poetic gems. He calls the Bible "the book with which Christians have so much to do, and about which infidels make so much ado." And says further: "It proclaims only such principles and precepts of purity, morality and equity as tend to make all hearts holy, all homes happy, and heaven sure."

The following are some of the striking alliterative expressions: "Such skeptical pretence and scurrilous presupposition is simply preposterous." In speaking of much "pretentious piety," he says it goes about to establish its own righteousness by "the silly substitution of its own cunning contrivances and carnal contraptions." How terse and striking is this statement: "Superlative smartness never saved a soul."

The arrangement of the subject matter of the book is somewhat unique. There is no division into chapters, but it is one continuous chapter, divided into paragraphs of varying length, with headings relevant to the contents of the paragraph. A logical sequence of thought is not always evident in the arrangement of the paragraphs, and there is some repetition of stereotyped expressions. It is to be regretted that so many typographical errors have been allowed to remain in the book, the writer having noticed about 40 or 50 of them.

Toward the close of the volume he addresses a strong appeal to "the dead formalists in the Church, to the men and women of the neuter gender of indifference in and out of the covenant of salvation, to the skeptical disputers about things of which he is ignorant, and to the great mastodon of all monstrosities—the avowed infidel." To these he says: "This plea is an unselfish entreaty to you to flee the awful consequence of sin—the culmination of all moral turpitude—the rejection of Jesus Christ. The plea is that you embrace your blood-bought privilege; that you do your imperative duty; that you develop the possibility of your inherent dignity; that you make use of the only means whereby you may be made able to attain to your proper destiny."

The book is replete with brilliant statements and witty dissertations, and is worthy of a place in the library of every intelligent person. May it accomplish at least one of the purposes of the author which is expressed in the body of the book in the following paragraph: "It is not the purpose of the author to turn this volume into a book of homilies. What is said in this paragraph is prompted by unselfish friendship. Some of his personal companions are of a skeptical turn of mind and manifestly sincere in holding to their negative creeds of craziness. I wish to do them a kindness, and I must do it before I lay my pilgrim staff down at the door of heaven. It is possible that this book may fall into their hands before I step into the great beyond. If so, it is hoped that they will not regard this little sermon as a 'Hark from the tomb a doleful sound,' but a sincere expression of his anxiety for and interest in their salvation. It is a message of good will and wishes."

We believe, however, that the book will influence a much wider circle of readers and accomplish a much greater good.

A fitting close to this brief review will be one of the original gems of the author

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of which a number are found in the volume. It is one of his beautiful tributes to Christ:

"No marble shaft can magnify His matchless name,
Nor mortal minstrelsy enlarge His deathless fame;
Though human flesh incarnates His divinity,
His character is matchless in its majesty.
Though stars should fall and shine no more as lamps of light,
And suns go down and leave their worlds in endless night,
He'll live through endless cycles of eternity,
Embalmed in songs of His immortal family."

T. W. D.

REV. HENRY DITZLER

In Memoriam

Rev. Henry Ditzler, son of Samuel and Mary (Hoover) Ditzler, was born in Adams County, Pa., November 11th, 1856. He was a graduate of the Millersville Normal School and was engaged for some time in teaching school. He spent one year as a student in Franklin and Marshall College. He graduated from the Seminary at Lancaster in 1885, and soon thereafter was licensed to preach by Gettysburg Classis at Arenttsville, Pa.

Rev. Mr. Ditzler's first charge was at Taneytown, Md., where he began his work August 26th, 1885, and where he was pastor just 8 years, preaching his last sermon the last Sunday in August, 1893.

On the first Sunday of September of that year, he entered upon the pastorate of the Mill Creek Charge in Virginia, living at Mt. Jackson. Here he remained 20 years. May 12th, 1912, he began work in the Ruffsdale Charge, in Westmoreland Classis, where he was pastor to the day of his death, November 7th, 1919. About two years before his death his health began to fail, but he did his work up to the third Sunday in July, 1919. From that time until the end came, Rev. L. D. Steckel, of Greensburg, filled his pulpit.

Mr. Ditzler was married to Miss Lillie Virginia Wehler, of Adams County, Pa., on the 1st of October, 1876. There were three children, two sons and one daughter. One son died while the family lived in Mt. Jackson, Va.

Brother Ditzler's age was 62 years, 11 months, and 24 days. At Ruffsdale, during his pastorate, there were 31 infant baptisms, 17 adult baptisms, 83 confirmations, 17 received by certificate, 35 dismissed, and 13 deaths of adults. Additions, 100; losses, 48; net gain, 52.

The funeral services were held at Ruffsdale, Pa., November 10, at 3 P. M., in the Reformed Church where he was wont to officiate at God's altar. Arrangements had been made to hold the farewell services in this Church on Sunday, November 9, the day previous, when his resignation was to take effect. But the relations between pastor and people were severed in a different way, and the final farewell took place according to still higher arrangements.

Rev. Daniel Gress, of Harrison City, President of Westmoreland Classis, had charge of the services. Rev. J. H. Mickley, D. D., of Johnstown, read the Scripture lesson, and Rev. E. H. Laubach, of Scottdale, offered the prayer. Rev. L. D. Steckel, of Greensburg, preached the sermon, and Revs. D. B. Lady, D. D., E. D. Bright, and Frederick C. Seitz, D. D., spoke fittingly and in a touching way of the life and works of the departed brother.

Rev. Daniel Gress read a resume of his labors in the Ruffsdale Charge. Miss Bertha Albert, of Latrobe, sang three

beautiful and comforting selections. The entire service, which was largely attended, could not help but bring comfort to the sorrowing members of the family. The life of the departed brother was eulogized by all the speakers, but all that was said was true in a very proper and real sense.

Brother Ditzler was a Christian gentleman of the highest type. He was thoroughly conscientious in his work. He preached the Gospel of Christ in all its simplicity and purity. He is now at rest from his labors, and verily his works do follow him. The remains of Brother Ditzler were interred in Mt. Jackson, Va.

D. G.

WAGNER—WETZEL—WALKEY

Within the brief space of one week, three of the families of St. John's Reformed Church were called upon to mourn the loss of loved ones; all of whom were devoted members of our Church. Late Friday afternoon, November 7th, Mrs. Susan Wagner, the wife of Mr. Adam Y. Wagner, fell asleep after an illness of seven months. While at times she was a great sufferer, her beautiful Christian faith and her contented mind proved a source of spiritual strength to all who visited her. Mother Wagner was a full cousin of the late Rev. Dr. Samuel G. Wagner, her maiden name being Wagner. Though nearly 78 years of age, she was, until her late illness, a regular worshiper in St. John's Church. She was present at our mid-summer Communion, though far from well at that time. In addition to her husband, five children remain to mourn her loss; four of them live in Bellefonte, and are members of the Reformed Church. One son, Mr. Curtis Y. Wagner, is a deacon in St. John's Church.

Two days later, Sunday afternoon, November 11, Father John Wetzel slept peacefully away at the ripe age of 93. Four years ago, following the death of his son, the Hon. Henry Wetzel, father Wetzel took his bed and remained there until his death. The greater part of his long life was spent in or near Bellefonte. Early in life he became a member of the Reformed Church and was always faithful in service and worship. Thirty-seven years ago he was ordained an elder. Fifty years ago, when our Sunday School was organized, he was one of its first officers. Since the death of his wife, 8 years ago, he made his home with his daughter and her husband, Elder Jared Harper. When our present beautiful Church was erected, 38 years ago, he was responsible for the larger part of the contract work, he being a carpenter. Among the surviving children are Rev. Frank Wetzel, of Stoyestown, Pa.; Mrs. Jared Harper; Oscar, Clyde and Charles, of Bellefonte, the latter being one of our elders.

The following Friday morning Mrs. Emma Krider Walkey, the wife of Mr. Harry Walkey, passed away peacefully, after a rather brief illness. Like these others, Mrs. Walkey was a faithful and devoted member of our Church. Two weeks before she attended the morning services of her Church. Mrs. Walkey was a young woman of many sterling qualities. During the late war she devoted her time and strength to Red Cross work. Under its strain her health broke and she had been failing ever since. For neither of these saints of God was it "Death to die." They now rest from their labors and their good works remain as a beautiful memorial unto each one of them.

Ambrose M. Schmidt, D. D.

Minister

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Edward Mekker, of Pontiac, Mich., writes me: "The 'More Eggs' Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1,200 eggs. I never saw the equal." Any poultry raiser can easily double his profits by doubling his egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give you hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results.

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I received your "More Eggs" Tonic and found it was a great Godsend. I was only getting 12 eggs a day, and now I am getting 50 per day.

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"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

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